

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVII, No. 2

NOVEMBER, 1926

The Idea of Species
The Priest and the Movies
The Morality of Sterilization
Death-Bed Matrimonial Dispensations
Heredity, Exercise and Weight
The Preacher's Fair Ally

Liturgical Notes—Roman Documents

Answers to Questions

In the Homiletic Part: Sermons; Book Notes;
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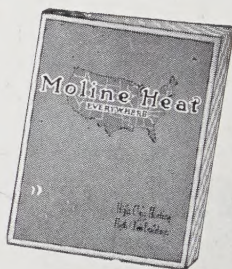
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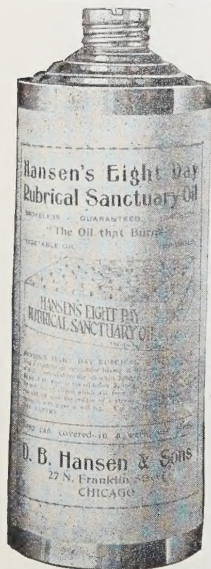
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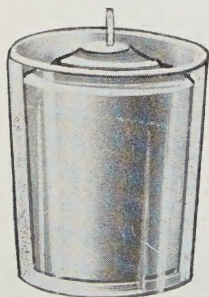


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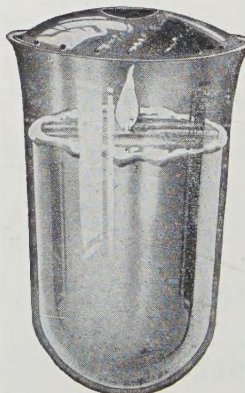


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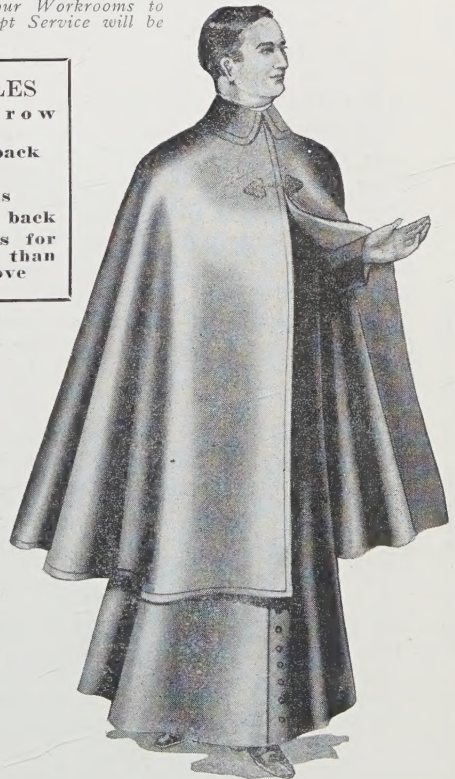
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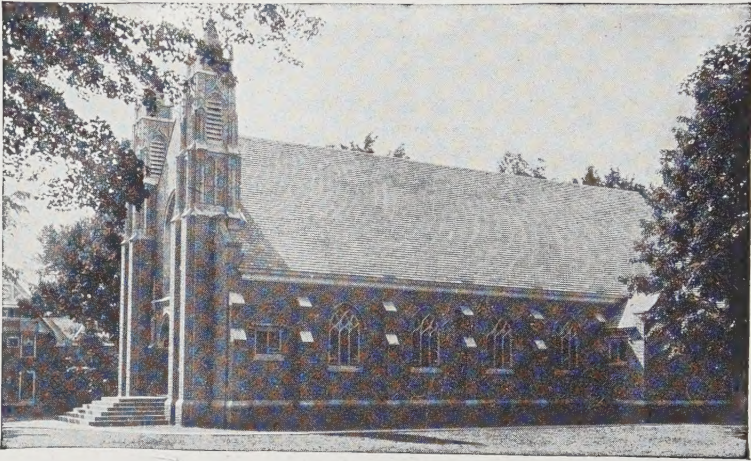
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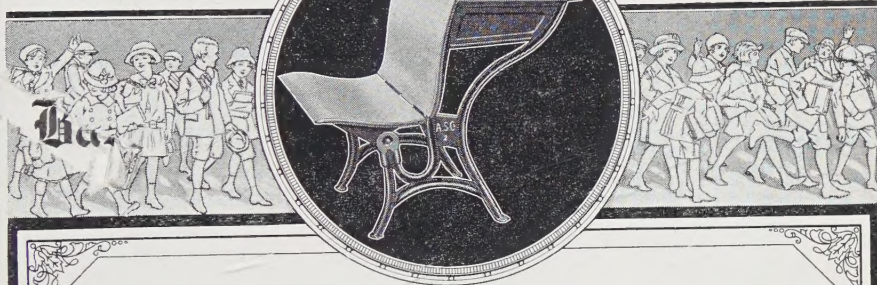
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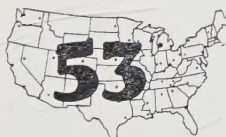
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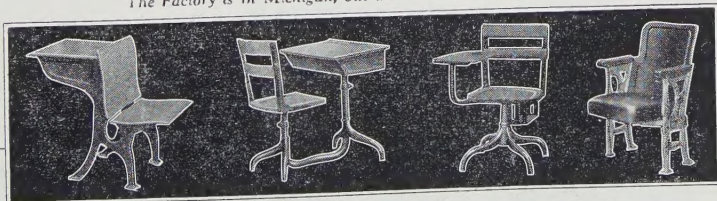
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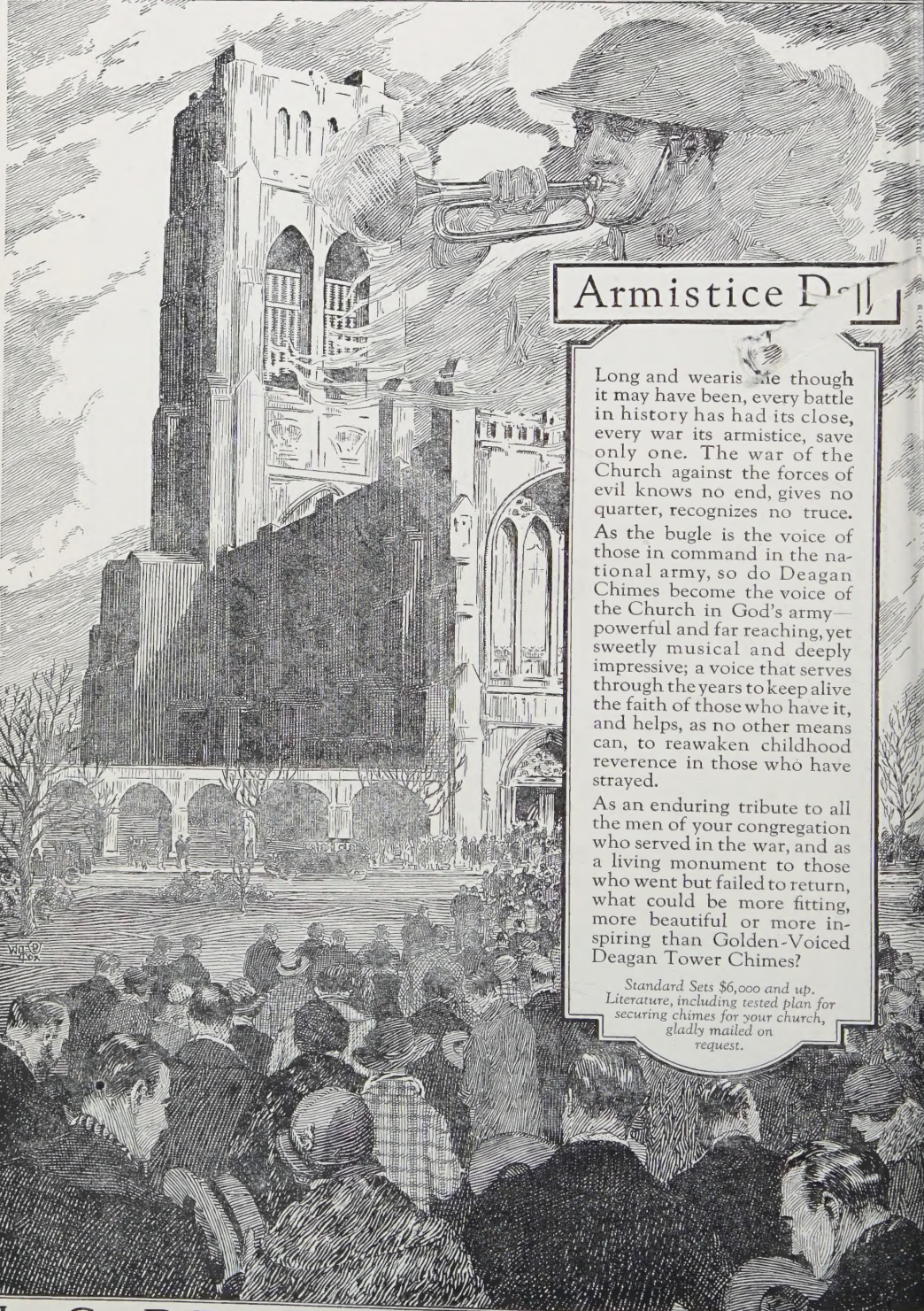
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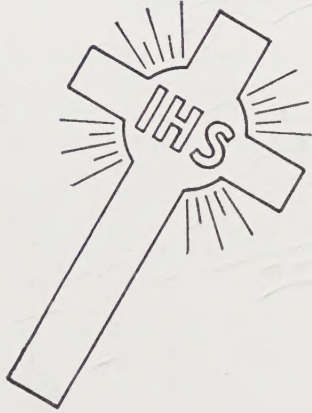
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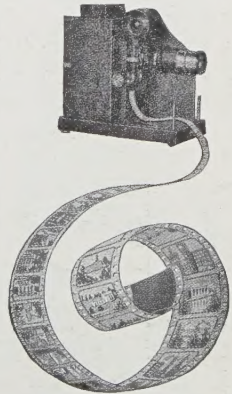
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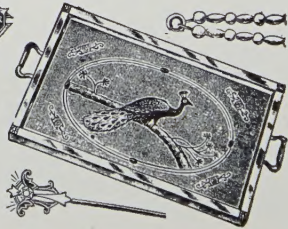
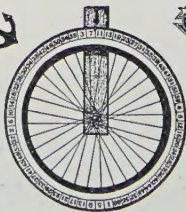
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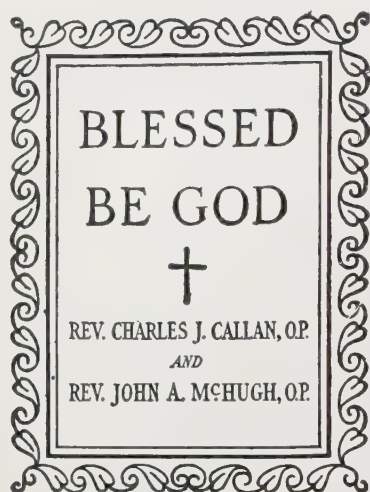
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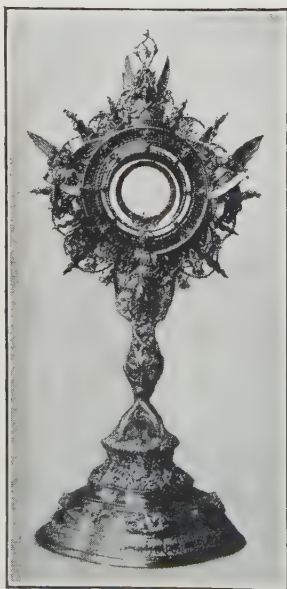
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NOVEMBER, 1926

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PASTORALIA

The Morality of Sterilization

When the welfare of society is actually imperilled by an increase in mental deficiency that cannot be controlled by the ordinary means, public authority seems to have a right to resort to sterilization of the unfit as a measure of self-defense. Though this right may be conceded in the abstract, it does not immediately follow that the State under existing circumstances is empowered to exercise it, since its exercise is dependent on a number of conditions that have to be verified. The first condition already referred to is the existence of a state of emergency; the existence of such a state may be categorically denied, and hence the government is not authorized to have recourse to this extreme measure, which constitutes such a violent and drastic invasion of the most elementary human rights. This becomes clearer when we consider that the moralists who grant public authority this right, vindicate it by the same arguments by which they defend the State that sends thousands of its best and fittest sons to death in case of war. Surely, a measure defended on such a basis is not one that can be applied except under the gravest circumstances.¹ The common good, particularly in the case of imminent danger, prevails over private interests. Thus St. Thomas: *Bonum commune melius est quam bonum particulare unius. Subtrahendum est igitur bonum particulare, ut conservetur bonum commune.*²

¹ "Zu seinem Selbstschutz darf der Staat Millionen der besten Söhne in der Schlacht dahin opfern; zu seinem Selbstschutz, nämlich zur Verhütung von Seuchen und Krankheiten, darf der Staat Impfgesetze erlassen; er darf unschuldige Kinder mit Kuhpocken infizieren und sie heftigen Fiebern, ja sogar der Lebensgefahr aussetzen. Also muss der Staat zu seinem Selbstschutze auch Geisteskranke und irrsinnige Verbrecher durch einem relativ leichten Eingriff in ihren Genitalapparat der Fähigkeit und Möglichkeit, Kinder zu erzeugen, berauben dürfen" (Joseph Mayer, "Die Unfruchtbarmachung Geisteskranker," in *Bonner Zeitschrift für Theologie und Seelsorge*, 1926).

² *Summa contra Gentiles*, III, 146. We sometimes forget the fact that medieval

Practically, however, at present the case must be decided against the State. Society has at its disposal other effective means by which it can protect itself adequately against the dangers resulting from mental deficiency.

SEGREGATION

Of course, the segregation of the unfit constitutes also a serious invasion of their personal rights; withal, the privation of liberty is not as radical and repulsive a proceeding as sterilization. While institutional confinement always will have its unpleasant aspects and can never be rendered wholly attractive, still it can be shorn of its worst features and rendered bearable. Since the segregation to which mental defectives would be assigned is in no way punitive, it should be made as pleasant as the circumstances permit. No harshness and no unnecessary rigors of any kind should be associated with it.

That in some way the increase of undesirables should be prevented, will be admitted by all who are interested in progress and civilization. Now, segregation of the unfit during the generative period of their lives will serve the purpose. As long as this humane method of dealing with the unfit is capable of keeping the evil under control, there is no reason for employing more radical measures. No opposition would arise to segregation, nor does it shock our moral sensibilities. It is therefore, infinitely preferable to sterilization, and moreover must be given an extensive and thorough trial before the State could regard itself as justified in legalizing sterilization.³

society allowed much interference with personal liberty and individual rights in the interest of the common welfare. The common good loomed large in the speculations of the moralists, and the sense of social duty was strongly developed. The Middle Ages did not shrink from harsh measures when the common good was at stake.

³ The means must be proportioned to the end. If the same end can be obtained by a less drastic procedure, the more drastic action is not permissible. If I can defend my life adequately without killing my aggressor, I have no right to take his life. This rule holds in our case, where there is question of the self-defense of society against the feeble-minded. Father A. De Smet argues well in the following passage: "Equidem, juxta statuta principia, posset Status, in boni communis tuitionem ac suæ conservationis tutelam, quemcunque cohibere a mortifero vulnere inferendo societati; sed rursus ordo esset servandus in electione mediorum, nec posset ad mortis illationem et mutilationem procedi nisi exhaustis aliis remediis; non posset ad functionis generativæ suppressionem deveniri quousque sufficere appareat usus interdictio. Jamvero Status occurrere posset periculo ex hac parte minitante, descriptos viros a matrimonio arcendo, contra eos inducto impedimento dirimente, vel, in quantum hoc remedium non est satis efficax, eos recludendo et libertate privando" ("De Vasectomia," in *Collationes Brugenses*, 1912).

We quote Dr. Charles Benedict Davenport, who is not opposed to sterilization on principle, but merely objects to it on grounds of expediency. Nevertheless, he says: "Is there any alternative besides sterilization or asexualization? There doubtless is, though it may at first be more expensive. This method is the segregation throughout the reproductive period of the feeble-minded below a certain grade. If, under the good environment of institutional life, they show that their retarded development is a result merely of bad conditions, they may be released and permitted to marry. But such as show a protoplasmic defect should be kept in the institution, the sexes separated, until the reproductive period is passed. If this segregation were carried out thoroughly, there is reason to anticipate such a reduction in defectiveness in 15 or 20 years as to relieve the State of the burden of further increasing its institutions, and in 30 years most of its properties, especially acquired to accommodate all the seriously defective, could be sold. We have the testimony of Dr. D. S. Jordan (1910) that the cretins who formerly abounded at Aosta in Northern Italy were segregated in 1890, and by 1910 only a single cretin of 60 years and three demicretins remained in the community. Soeur Lucie, at the head of the work of the Little Sisters of the Poor, summed up the position in these words: 'Il n'y en a plus.' Such, then, would seem to be the proper program for the elimination of the unfit—segregation of the feeble-minded, epileptic, insane, hereditary criminals and prostitutes throughout the reproductive period, and the education of the more normal people as to fit and unfit matings."⁴

The most vehement opponents of sterilization are willing to accept segregation as a substitute, if the evil assumes dimensions that make public action imperative. Among these is Dr. Lawrence F. Flick, who writes: "The sterilization of the insane, the feeble-minded, and of the degenerate is at first blush a very attractive proposition, but it will not bear philosophical analysis. As an assault upon man's inalienable rights, it should be frowned down upon by every one who loves freedom. It has no justification in medical science. Insanity, feeble-mindedness, and degeneracy are not yet well understood, and their transmissibility from parent to offspring has not been proven. That such individuals should not be allowed to reproduce, can be

⁴ "Heredity in Relation to Eugenics" (New York City).

defended upon other grounds than those of eugenics; but such an end may be reached by other methods than by sterilization. Segregation will do all that sterilization will do, and it will do it without trespassing upon the inalienable rights of man and without injuring the moral sense of the community. It is true that segregation may be a greater financial burden than sterilization, but we must not forget that it may be much cheaper in matters of this kind to carry a financial burden than to escape it."⁵ Mr. F. P. Kenkel writes in the same strain: "The problem of the feeble-minded cannot be ignored. The very fact that sterilization of those unfortunates is constantly being recommended and even practised, will not permit Catholics to neglect it any longer. We have on many occasions spoken on behalf of segregation, which, we believe, accords fully with sound ethical standards. . . . Since the Church helped to stamp out leprosy by enforcing the segregation of the lepers, going so far as to excommunicate those who would not take their abode in the institutions created for their shelter, we believe it is safe to say that we may concur in the opinion that under present circumstances segregation of the feeble-minded is necessary and should be made possible."⁶

⁵ "Eugenics" (Philadelphia).

⁶ "Segregation of the Feeble-minded," in *Central-Blatt and Social Justice* (February, 1926). Father Thomas J. Gerrard likewise favors segregation—voluntary for those who are capable of exercising choice in the matter, and compulsory for those who are incapable of deciding for themselves: "A little positive knowledge, however, of what has actually been accomplished in the way of voluntary segregation is enough to demonstrate conclusively the needlessness of surgery. Feeble-mindedness is a defect for which there is absolutely no cure, though there may be improvement. Therefore, if the patients are to be cared for efficiently, the care must be lifelong. Farm and industrial colonies are admitted on all hands to be the best suited institutions for this purpose. Herein America undoubtedly leads the way. . . . With institutions, then, such as Waverley, Ursburg, Sandlebridge, Gheel, and Besford Court before our minds, we have no scruple in brushing aside as anti-eugenic and inhuman and unnecessary the proposal for the application of surgery. The same institutions, on the other hand, constitute a strong practical argument in favor of compulsory segregation in the case of those who are incapable of a rational choice. If the life there is so happy, moral and useful, both to the patients and the community, then those who need it and are unwilling to submit to it may be considered unreasonably unwilling. Provided all due safeguards are taken in respect of the grades of feebleness, then there seems every reason why a benign Government should take charge of these dangerous units of society. But, in that case, there should not be any exception for the rich. Society suffers its full share of injury from the rich degenerates, even as from the poor ones. The success of the before-mentioned colonies has shown that it is quite practicable to grade the feeble-minded according to social as well as intellectual standards. This ensures that the patient is not deprived of liberty unduly, that he does not lose his strict rights. Although the spirit of ecclesiastical legislation stands for individual freedom against the tendency of the State to curtail it, we cannot deny the competence of the latter to safeguard the welfare of the community by the segregation of those members who are a real and serious danger" ("The Church and Eugenics," Oxford).

Even the point of expense upon closer consideration will appear to have been overemphasized. If defectives are properly cared for, there will be considerable saving in other directions. Families that are now greatly burdened by the care of a defective member, will be relieved of this pressing burden and enabled to turn their activities to productive pursuits. This in turn may raise the living standard of the entire home. Crimes that might be committed by these irresponsible individuals will be prevented, and thus their later commitment to correctional institutions can be forestalled, which again will result in worthwhile economies. Under appropriate supervision and patient guidance, the higher grades of the feeble-minded may become in a limited measure self-supporting, again in this manner saving society considerable expense. Taken all in all, segregation will not be such an expensive procedure. This phase of the situation is brought out very strongly in the following passage: "The feeble-minded are persons mentally deficient from birth or from early infancy to any degree that prevents them from competing on equal terms with normal individuals and from managing their own affairs with ordinary prudence. They are divisible into three classes: (1) Idiots never reach mentality equal to that of the normal three-year-old child. They have no use or understanding of language. Perhaps 10 percent of feeble-minded persons are idiots. (2) Imbeciles can talk, play and do some kinds of useful work, but do not advance mentally beyond a child of seven years, and rarely learn to read or write. (3) Morons learn to read and write and work sufficiently to earn a good living in an institution, but are not capable of doing so without the supervision and protection afforded by the institution. They are very suggestible, easily led, incapable of resisting temptation. The feeble-minded are children, whatever their age. They have, as a rule, large families and propagate their kind. Isolation of all feeble-minded persons would be costly, but would greatly reduce the amount required for prisons and almshouses. Moreover, the morons, or working class of inmates, would make up the chief addition to the institutional population, and they would nearly support themselves under institutional supervision, so that the cost of their care would be comparatively slight, and the service to society from their segregation would be incalculably great. They themselves would be happy, for they are easily made so, instead

of miserable and abused. And the burden of society in the next generation, in criminals and paupers, would be diminished. At present, society is giving proper care to only a small fraction of its feeble-minded children. A very considerable proportion are confined as criminals and delinquents in reformatories and prisons, which with proper care they would have escaped. A great number are at large, a peril to themselves and a menace to society. So long as our colonies for the feeble-minded are inadequate for the proper accommodation of all, it is of importance that preference should be given to the admission of females, especially to the morons and high-grade imbeciles, who are otherwise subject to vicious abuse and who will otherwise multiply and perpetuate their kind."⁷

The segregation to be effective must be permanent, or must at least extend over the entire reproductive period. Otherwise it will serve no useful purpose. The feeble-minded, though matured in age, are not able to consult their interests, and fall an easy prey to seduction. Unfortunately there are but too many unscrupulous individuals in the world who will not hesitate to take advantage of this helplessness.⁸ The segregation must likewise be very rigid. It is not

⁷ Dr. Edward Cary Hayes, "Introduction to the Study of Sociology" (New York City).

⁸ Two cases, contained in the *Report* of the Superintendent of the Minnesota School for Feeble-minded and Colony of Epileptics to the Board of Control, for the biennial period ending June 20, 1924, make clear the necessity of permanent segregation. The report says: "A. G. was admitted to the institution in 1913. She was then ten years of age, and tested 61-2 mentally. She was taken out in 1920 by her father, who established pregnancy in her within five days afterward. She was not returned to the institution until some time after the child was born. She came back with syphilis. During the seven years this girl was in the institution, from the age of 10 to 17, she was sweet, clean, well-mannered and fairly industrious. At the age of 19, when she was back in the institution with an awful disease and with experience including maternity and relations with her father and many others, she resented giving up the life she had entered on and her forced return to the institution. Her disposition had changed to sullenness and coarseness, and she exhibited a nature generally depraved. J. E. was received from the State Public School at Owatonna in 1915, at the age of 15 years. She had been placed in the state school when very young on account of the wretched surroundings at home. In 1920 a married sister began persistent efforts to get the girl out of the institution, flatly stating J. was no more feeble-minded than she was. This may have been true, but J. tested only about eight years mentally. Through the intercession of an attorney who was interested in humanity and wanted to give to a girl that was not feeble-minded the freedom to which she was entitled as a birthright from on High, the sister's efforts were successful, and J. was released to her and taken to the northern part of the state. She was soon out of her sister's hands and staying out all night with men. She was returned to the institution pregnant and gave birth to a child within a few months after her readmission. This girl had led a happy, contented life at the institution, but being returned against her will and thinking of past experiences, she will never again be satisfied to be shut off from the world. Thus, the reports on what are common experiences to those who must deal with feeble-minded girls and women" (F. P. Kenkel, *loc. cit.*).

feasible to allow the feeble-minded to spend a prolonged holiday at their homes without strict supervision, for considerable harm may be done in an unguarded hour. In fact, they can never, even for a brief moment, be left without care and exposed to the dangers of social contacts with men of low moral standards. It must be remembered that they are utterly lacking in moral resistance, and that they are unable to weigh the consequences of their actions. Says Mr. Kenkel: "It must not be supposed, however, that it is merely the younger feeble-minded person, or one who is a member of a family of degenerates, who is in danger of being seduced. It very often happens that a feeble-minded girl is protected by the supervision of her parents until she is 25 to 30 years and more of age. As her natural guardians die or are enfeebled by advancing years, she falls more and more into the hands of those who are without regard for her interests. Additional years bring no wisdom to the feeble-minded, and many give birth to their first child after they are forty years of age."⁹ Hence we may say that in this case eternal vigilance is the price of safety. A single moment can undo the work of years. Of course, this is true of every human being, but it is more emphatically true in its application to the feeble-minded, who always remain children and utterly helpless.

If segregation can effectively prevent the increase of feeble-mindedness and if it does not impose an intolerable burden on the community, it is to be preferred to sterilization as more in harmony with the principles of sound morality and more in keeping with the sentiments of humanity nurtured by Christianity. In fact, sterilization should no longer be mentioned until the more humane method of segregation has been tried on a large and extensive scale. The talk of the advocates of sterilization has done real harm and retarded the application of more enlightened methods, because it has distracted interest from the problem of segregation by suggesting a seemingly more effective and plausible scheme. It is on the problem of segregation that the attention of society should be focused.

CHARLES BRUEHL, D.D.

⁹ Kenkel, *loc. cit.*

THE PREACHER'S FAIR ALLY

By GEORGE H. COBB

In two former articles, the writer treated of the preaching of St. Bernardine in the fifteenth century and of the Sermon-Book of Chartres in the thirteenth century. He now makes a deliberate choice of the fourteenth century to treat of certain frescoes painted in that age with the purpose of impressing the Four Great Truths upon the minds of men. These articles will thus give the reader a glimpse of three different centuries of medievalism, and show the united effort of preacher, sculptor and artist in the service of religion.

A religious picture can still exert an influence upon a religious mind. Nevertheless, it is hard to realize the deep influence that painting exercised upon all classes of men in the Middle Ages. In the thirteenth century, when Duccio of Siena painted the picture of the Madonna which signalled the dawn of a new movement in the world of an Art hitherto fettered by Byzantine traditions, there was a wave of enthusiasm in Siena that knew no bounds. The picture was carried triumphantly in public procession through the streets of the city, all classes of the community taking part amidst the ringing of bells and universal rejoicing, and Siena was henceforth known as the City of the Virgin. It would be hard to imagine such a scene taking place in any city of the twentieth century. Peasant and tradesman, priest and knight, bishop and nobleman, all were keenly interested in art in the Italy of those days. So tremendous was the influence that painting wielded over the minds of men that the Church wisely took the art into her own custody. Secular paintings were almost unknown; artists concentrated on religious subjects, and ambitioned to illustrate the preachings of the age by their paintings. The preacher's fair ally was Art. As late as the days of Savanarola, the artist Botticelli was imprisoned for what was suspected as heresy in one of his pictures (now in the National Gallery, London). Gradually the churches of Italy were covered with frescoes as a most powerful means of impressing the minds of the faithful with the truths of religion, and the people knew and loved these paintings, as they knew their own names. It was a mighty impetus to the genius of the artist to realize how wide and appreciative was the audience

to which he appealed, how eagerly enthusiastic were the spectators before a fresco of real merit, which made the name of the artist a household word to succeeding generations. A great artist had reason to hope that his name would last as long as his inspired fresco clung to the wall of church or monastery. A painting might be on wood like Duccio's Madonna, but every artist made his greatest efforts in fresco on a wall that could not be moved, so that there might be no doubt for long years as to who was the painter. It may be appropriate to explain here the method of painting in fresco. The wall was covered with a specially prepared plaster noted for its durability, and the colors were applied whilst the plaster was still moist, so that painting and plaster dried together. This process demanded that the fresco should be painted in sections. Each day only that portion of the wall was covered with plaster which the artist could hope to cover with painting before nightfall. This has actually proved to be the most lasting form of paintings, some of these frescoes coming down to us through six centuries. The greatest works of Giotto and Angelico, Raphael and Angelo, to mention only well-known names, are in fresco.

Three great series of didactic frescoes, still in existence, made the fourteenth century famous in the history of art. They were all painted under Siennese influence—I might venture to say by Siennese artists—from 1340 to 1360. The first of the series has to do with Good and Bad Government, and was painted by Ambrogio Lorinzetti on the walls of the House of Parliament (*Palazzo Publico*) in Siena to influence her rulers aright in the administration of justice. With the one remark that on the right side of the middle fresco (the Fruits of Good Government) there is as fine an example of the varied life of Siena in her heyday as that age has handed down to us, I will pass these frescoes by, since they were intended for a special class. The next series were painted in the Spanish Chapel at Florence, and were concerned with Good Theology for the benefit of the Dominican monks who walked the cloisters of St. Maria Novella. The identity of the artist is uncertain. These also we may pass by as treatises for specialists in theology. The third and last series were painted on the southern wall of the cemetery (*Campo Santo*) at Pisa by Ambrogio Lorinzetti and his brother, Pietro. Here let us pause awhile. They are painted for all who pass by, and will afford

an excellent example of the artist as preacher, and of the awe-inspiring eloquence with which his sermons have been preached through the ages to those who have gazed upon them with intelligence.

Pisa, at the mouth of the Arno, is now a city of the dead, with grass-grown streets in which the traveler is startled by the sound of his own footsteps. She has had a golden past, as shown by her stately thirteenth-century marble cathedral, her famous Tower, her graceful baptistry ornate with marbles; standing side by side, these testify eloquently to the glory that once was Pisa's. She was the oldest of the maritime powers in Catholic Italy; her fleet took the Crusaders across the Mediterranean, and her rulers in a fine frenzy of faith commanded that Pisan ships should bring loads of earth from the Holy Land that her citizens might indeed be buried in holy ground; whence the name Campo Santo. They then looked for the inspired artist to make this Campo Santo famous by means of frescoes painted on the walls that guarded their dead, and lo! the Lorinzetti came and more than satisfied their expectations. Pisa is the cradle of Italian sculpture. A pagan sarcophagus (still to be seen in the Campo Santo) inspired with its graceful carvings a certain Nicholas of Pisa (Niccolo Pisano) to carve with the genius of a pioneer that marble pulpit, crowded with figures and perfect in its symmetry, still to be seen in the cathedral.

It was, however, in her Campo Santo—the city of her dead—that Pisa was destined to acquire immortal fame by reason of those series of frescoes which have never been surpassed for realistic presentation of the most terrifying of all the truths of religion. The frescoes are three in number. The first and second treat of the Four Last Things to be ever remembered, whilst the third depicts the Lives of the Fathers of the Desert in Egypt. The first two demand all our attention.

The first is well called the Triumph of Death, though it also treats of the sequel to death—the Particular Judgment. In a sense this fresco lacks unity, appearing to be a series of subjects in one; in reality, it gives the various points of one sermon. Let us begin on the far right. Beneath a bower of orange trees are seated a band of youths and maidens dressed in the height of fashion, with a

gorgeous carpet spread at their feet. They while away the time with music and romance, and not one serious thought is theirs :

Youth at the prow,
And pleasure at the helm.

The scene is such as Boccaccio delighted to describe in the pages of his *Decameron*. One plays a lute, another sings, whilst charming *amorini* float above two, who are in love. All the while, Death is there on the very right of them. A weird woman with parchment skin to show she is nigh as old as humanity itself, the swiftness of her visitation is betrayed by her wildly streaming hair. Her countenance is starkly impassive, but from her open mouth issues a raucous cry. Robed in black gauze and borne on bats' wings, she holds in her claws (not hands) the scythe which is already pressed backwards, poised for the forward sweep that will mow that fair company down like autumn corn. That grim, inexorable figure dominates the whole picture, and haunts the memory of the beholder. Already a ghastly harvest lies at her feet—Popes, kings, bishops, knights and commoners, for Death is your true leveller. From the body of each issues the soul in the form of a babe. Each has been already judged in the twinkling of an eye, and is now committed to the charge of angel or demon. Anything more horrible, more bestial, more repulsive than these evil ones with their hairy legs, clawed feet, and animal faces like gargoyles, it would be hard to conceive. Heavily they tread the air, and, dragging their struggling victims by the heels, fling them into the fiery furnace that flames on the hill above. Meanwhile, Angels with gossamer wings carry away their precious burdens, lovingly pressed to their bosoms with a mother's caress, and fade away into airy nothings in the distant sky. Only Angelico can vie with the Lorinzettis' conception of the beauty of the Angels' love for man. On the right of Death is a band of earth's unfortunates, who with outstretched hands implore her to take them away from their miseries. She heeds them not. Looking at the far left of this fresco, you see a gorgeous cavalcade of princes and princesses returning from the hunt stop suddenly at the sight of a grim spectacle that lies in their way—the bodies of three princes in various stages of decomposition lying in their open coffins. These bodies are painted with appalling realism. One of the hounds

crouches with fear before the uncanny spectacle. One of the princes holds his hand to his nose to avoid the stench. An aged monk by the side of the coffins points the moral:

What ye are, that were we.
What we are, that shall ye be.

The gay train heed him not, save one royal dame who leans her head on her hand and is moved to the depths of her being. There is only one remedy to deprive Death of its horror, and that is a holy life. Accordingly, on the upper left side, the fresco appeals to that exalted form of holiness, the life of a hermit. A beautiful pastoral scene breathing peace and contentment is seen on the hillside. One hermit is milking a doe; another is deep in meditation with an open book on his knees; a third looks down pityingly upon the *vanitas vanitatum* below. Squirrels play about fearlessly, and the birds have no shyness in such holy company. This is indeed the haven after the storm. The soul of the awed spectator is filled with conflicting emotions before the terrifying *Memento mori* so eloquently preached by this fresco. And there, close to his side, lie the dead to add to the impressiveness of this painting.

The second fresco is concerned with the Last Judgment, and is divided into two parts. The right half, built up on Dante's description of Hell, has been so much restored that it is almost impossible to discover anything of the original painting. The left half unrolls to the vision Jesus crowned as Judge, with Mary by His side. He holds up His right hand to show the Sacred Wound to His elect, and points with the other hand to His wounded Side. With His Wounds were we healed. Angels above bear the Instruments of the Passion. Prophets and Saints are seated on either side of Him in solemn conclave. In the very center below Jesus stands an angel in dazzling glory, holding a scroll that bears the familiar words: "Come ye blessed of My Father, etc." The beauty of this angelic figure would captivate you, were it not for a shuddering Angel who crouches at his feet. For lo! an Angel on either side sounds the dread trumpet, and the summoning blast causes that Angel—nay, it is Michael the Archangel—to press his hand against his face in a very agony of fear for the fate of men. Oh, Glorious Michael! this is a blinding revelation of thy love and concern for men, thy younger breth-

ren. This gives the motive of the whole picture. You cannot hear the blast, but you can see its awful effect on Michael's face, blanched as it is with fear. Below, the commanding figures of the Angels swiftly divide mankind into two groups. Some are only just emerging from the grave to obey the call that none can shun. One is King Solomon, who looks about him anxiously, uncertain on which side to go. Another is a clerical hypocrite, who is quickly dragged by the hair of the head to his own place. On the side of the Blessed there is a charming meeting between mother and daughter, both wearing crowns. With filial reverence the girl kneels at her mother's feet, and her parent with a look of unutterable love extends her hands to greet her. Here there is beauty, beauty everywhere, amongst the Angels and among the Elect. Even Angelico has nowhere given us a fairer view of that prize for which we all are striving. The whole picture is full of consolation, save for that look of horror on Michael's face. And this vision of loveliness, so full of profound truths, was painted in what men choose to call the Dark Ages! If this be darkness, then, in the name of all that is true, where is light?

It will suffice to say a passing word on the last of the frescoes, which treats of the Lives of the Fathers of the Desert in the Thebais of Egypt. The story of their complete retirement from the world, their weird encounters with the fiends, their amazing mortifications, is too well known to need recapitulation. That story thrilled St. Augustine of Hippo before his conversion, as it has since thrilled so many hearts throughout the ages. It is here used as the peroration to the mighty sermon that has just been preached in the foregoing frescoes: "Do penance, for the Kingdom of God is at hand." See the Fathers in the Desert—how completely they conquered their earthly passions, how contemptuously they cut themselves off from what the world calls pleasure, exhorting you by their lives to subdue the flesh, for "unless you do penance, you shall all likewise perish," like those damned souls in the clutches of the foul fiends which you have just gazed upon. Such, to me, seems to be the purpose of this last fresco. In the ages of faith, I can well imagine that many and many a young man found his heart withering away with fear as he gazed on those mighty frescoes and felt that he also must leave all things and follow Him. We with our little

faith are profoundly moved. What then must have been the impression, when faith was a vital reality?

These frescoes were painted nearly 600 years ago, and have preached to generations on the only things that count in life, and on the tremendous issues at stake. The voice of the preacher is sweet as soft music when he shows you the joy of the Blessed, but it roars like thunder when he unfolds the fate of the damned. His eloquence is sublime. One steals away in chastened mood to seek once more the dread silence of the deserted streets on the way to the station, pondering upon those great truths that have been driven straight home to heart, mind and soul by the astounding genius of two Sienese artists who trod these same streets, then bustling with life, when Pisa was a power to be reckoned with so many, many years ago.

PRIESTS AND LONG LIFE

II. Heredity, Exercise and Weight

By JAMES J. WALSH, M.D., Ph.D.

In the first article of this series I noted that, on the average, physicians are living longer toward the end of the first quarter of the twentieth century than they did at the beginning, and I attributed this to the fact that they are taking better advantage of our increased knowledge of hygiene and sanitation. It would be very difficult to get the data to enable us to draw conclusions along this line for priests. There is, however, a very definite impression that priests are living longer now than they did thirty or forty years ago. Such impressions are not fully reliable, for they often represent superficial observations. There is some definite evidence, however, for the impression. I asked the Chanceries for the age at death of priests since 1900, because the searching of records farther back than that might be difficult. In one case (that of the Archdiocese of St. Paul), however, the age at death for priests before and after 1900 were given. The difference is very noteworthy. Before 1900 the average age at death was under 49; since 1900 the average age has been nearly 57. I think that very probably the data from other Chanceries on this subject would show that priests are living longer, though perhaps the difference might not be so marked as in the case of St. Paul.

There is an allowance that might have to be made with regard to St. Paul. Forty or fifty years ago, St. Paul was actually set down as a health resort in the sense at least that it was supposed to be a good place for consumptives to go for prolongation of life. Dr. Trudeau, the famous specialist in tuberculosis, when as a young physician he became affected with tuberculosis, spent a winter in St. Paul in the hope of betterment before going to the Adirondacks. It is possible that a certain number of young priests may have known of this tradition, and therefore obtained admission to the St. Paul diocese. This is only mentioned in order to show how many factors would have to be considered in order to determine the real meaning that is behind the statistics that have been gathered. If there was some tendency for those threatened with phthisis to go to St. Paul

rather than other dioceses, that would add to the death rate not so much in the younger years as in the early middle years of life. The idea that St. Paul had a good climate for consumptives was dissipated after a time, and after that this factor would fail to have any influence on the statistics.

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After discussing in the first article the question of the average length of life of priests here in America during the twentieth century, we were forced to the conclusion that they were not living out their expectancy of life to the extent that was both desirable and possible. The average age at death of priests here in America is somewhat under sixty years, while the expectancy of life of persons in insurable good health—which is commonly the case with priests when they are ordained at an average age a little under twenty-five—is somewhat more than forty years. The average age of priests at death in our day of improved sanitation and developed personal hygiene, should be about sixty-five years. Priests are missing on the average then five precious years of life. To add another five years of fruitful ministry to the existence of American priests, would be a consummation devoutly to be wished. According to the report of *The Journal of the American Medical Association*, as we saw in the preceding article, physicians have actually lengthened their lives during the past quarter of a century an average of nearly four years to over sixty-two years of age. There seems no reason why priests should not do the same thing, and perhaps even extend their lives a year or two more than that.

It was suggested, then, that I should discuss some of the reasons why probably priests do not live longer at the present time, and above all why they are not living out their normal expectancy of life, which apparently they fail to attain by at least five years. Undoubtedly, the idea also was that, perhaps in this discussion of the reasons for lack of longevity among priests, I might present some of the principles derived from present day sanitation and hygiene, by which the average life of humanity has been very much lengthened during the past generation. Most educated people know these principles rather well, but it is a question of applying them. Usually the exercise of will power is needed in order to form habits of life in accordance with sanitary and hygienic principles. Most of us follow

a policy of *laissez faire*—or rather *laissez aller*—in this matter, and we just let things go without thinking about them. It was felt by the Editors of THE HOMILETIC AND PASTORAL REVIEW, that, if the prize of five years' longer life and activity were held out as a temptation, their readers might be tempted to try for it. I am only engaged in responding to the request that was made to me.

In venturing to give what I think are the reasons for the tendency among priests not to live out their expectancy of life, I speak with no little hesitation, because it is still as true as it ever was that the individual counts for more than his environment or the conditions in which he lives. A favorite expression of Professor Osler, quoted from old Dr. Parry of Bath, was: "It is much more important to know what sort of patient has a disease than what sort of disease a patient has." Not that I would suggest, as a humorist once did, that life is an incurable disease, but that all questions with regard to the health of humanity must be considered from the standpoint of the individual. Old Dr. Parry's expression can probably be traced back to Hippocrates two thousand five hundred years ago, but it is just as true today as it ever was. Otherwise Professor Osler, who was at the time of his death the greatest teacher of medicine in the English-speaking world and perhaps the greatest teacher of medicine anywhere in the world at that time, would not have used it. With all our modern advance in diagnosis and in treatment, the individual still counts for more than the disease which he may happen to have.

It is not difficult for even what physicians are sometimes prone to call the lay mind (in contradistinction to the medical mind) to understand the truth of this expression. Here is an illustration that may clarify it some. When a man comes down with pneumonia, the physician wants to know above all what he takes into his pneumonia with him. If he had in his growing years acute articular rheumatism*, and has as a consequence of this affection a set of crippled heart valves, he will probably die on the fifth or sixth day, because his heart will give out in the effort to keep up circulation through a solidified lung. The heart will have to labor under the

*Not merely muscle pains, but rheumatism accompanied by fever and red and swollen joints—the ailment which sometimes masquerades under the name of "growing pains."

added difficulty of its muscular substance being irritated by the presence of toxins in the blood and the resultant insufficiency of oxygenation of muscle tissues because of his crippled respiratory apparatus. If as a child the pneumonia patient suffered from scarlet fever, and as a complication developed glomerular nephritis with some consequent degeneration of the kidneys (Bright's Disease), he will probably die on the seventh or eighth day from toxemia, because his kidneys are not capable of eliminating the bacterial products which find their way into the blood. If the pneumonia patient suffered from active tuberculosis of the lungs in his younger years and this has been quiescent for some time, his pneumonia will probably not end by definite crisis as is usual, but will resolve by lysis taking a month to do so; and his pulmonary tuberculosis will probably develop again, and he will have to take a good deal of care of himself for several succeeding years, or else there is serious danger of death from consumption.

It is easy to see in these cases how much more important the patient is than his disease. With regard to longevity that is quite as true. The all-important question preliminary to any opinion in the matter is: "What did you take into life with you?" And then secondly: "What happened to you during your younger, growing years?" If you had a series of rather serious affections (some of them with perhaps more or less latent complications in heart or lungs or other organs), you are probably handicapped for life, and long life will be more difficult to attain. It may be quite as serious an accident to be run into by a bacillus, as it is to be run into by a trolley car or an automobile. Indeed it is often worse to come into collision with a microbe, for it may lead to more serious damages to the tissues, and recovery will not be so complete. Such crippling will shorten life almost inevitably.

Even more important, however, whenever longevity is under consideration, is the question whether an individual comes from a long-lived family or not. There are many more chances of a man's living to be seventy-five, when his father and mother before him reached that age or more, than there is for a man whose parents have died in middle age or earlier. And yet the deaths of parents may have been merely accidental (due to an unfortunate contact with a bacillus or some conventional injury), and may have had nothing

to do with any running out of the vital force precociously, so that their children may have the full benefit of long-lived stock in their ancestry in spite of the short lives of their parents.

On the other hand, if a man comes from a notably short-lived stock, from a family whose members are prone to have apoplexy early in life or to suffer from degenerative kidney conditions shortly after middle life, or if he has an hereditary tendency to the deterioration of arteries before their time, he has comparatively little chance for long life. A number of people apparently have by inheritance a set of arterial tissues that are not quite capable of standing the wear and tear of modern high pressure existence, and, as a result of this defect, are apt to age faster than the rest of the body. If the possessors of these inherited tendencies recognize the fact in time, and take due precautions against aggravating them, they can probably attain a much greater age than would otherwise be possible.

In this matter, moreover, it must not be forgotten that each individual human being is a composite of two parents, and longevity as well as most of the qualities that make for good health are dominant traits in the organism, so that unfavorable qualities have a tendency to disappear. As the biologists say, we all of us have a new, if not always a square deal. Longevity is particularly a dominant trait, and, if either of the grandparents or parents had it, it is likely to occur in three out of four of the descendants, in spite of the fact that two or three of the other immediate ancestors were short-lived. I have known men, sometimes even priests, who took it rather severely to heart that one of their immediate ancestors exhibited some traits of early degeneration of important organs or arteries, and they concluded that they were surely going to be victims of the same mode of premature degeneration. Many of the factors that shorten life are acquired, however, rather than inherited. Working in lead, for instance, will do more to produce early degeneration of kidneys and arteries than nearly anything else. Over-indulgence in malt liquors will produce a tendency to gout that is apparently much more serious than the hereditary element in the disease. It is the old question of heredity and environment, but neither should be exaggerated.

There are certain hereditary defects that may serve to prevent

long life. While disease is never inherited, though sometimes it seems to be, defects are the subject of inheritance. There are certain definite tendencies to short-livedness in families that may be quite as hereditary as the corresponding tendency to longevity which is noted in so many families. As a rule, shorter men are more likely to live long than taller ones. Giants—that is, people who are much beyond the average height—are notoriously short-livers. On the other hand, dwarfs are not prone to be long-lived, but apparently represent another instance of those wide variations from the average of humanity, which arise from or imply a certain lack of normal vitality. Within normal limits, men below the average in size are longer-lived as a rule than those above the average. The philosophic formula has been suggested that, in the shorter men, their souls have to inform less matter, and they gain an extension in time in direct ratio to their lack of extension in size. Men who are overweight for their size are short-lived in proportion to the amount of the overweight. “A lean horse for a long race,” is, as we shall see, a maxim that means very much as applied to men—and women—in relation to longevity. Obesity does more to shorten life (as the insurance companies have found to their loss) than any other single factor except serious disease.

Supposing that the hereditary tendencies are reasonably good in the matter of longevity, and that there has been a favorable early environment in life so that there are no serious sequelæ from the infectious diseases (the so-called children’s diseases as an inheritance from the early years), there are two things which more than any others conduce to long life. These are: first, exercise in the open air, and, secondly, proper regulation of the food intake. Early in life these should be made the subject of definite habits so that there need not be a constantly renewed solicitude about them. According to the old proverb, “habit is second nature”; but a distinguished modern biologist has suggested that habits may prove three times as strong as nature. A great deal depends on the habits that we form. Ordinarily, the word “habit” is associated rather with the idea of bad habits, but good habits help as much as bad habits hamper or disturb. About the time when a man settles down to his occupation in life, he should form the habits that will continue with him and help him to maintain his health. In both these matters of exer-

cise and eating, it is important that good habits should be formed early and maintained firmly.

For long life a man must be active; that is to say, he must exercise every muscle in his body to a definite extent every day. This is undoubtedly one of the most important factors that has a very definite effect in producing the longer and shorter lives of priests. The exercise must not be violent after middle life, but there should be a considerable amount of it. The usual rule given by those who have made special studies in the subject, is that the daily exercise should be the equivalent of walking four to five miles a day. Old Dr. Parkes Weber of London, who himself lived to be ninety-five, formulated five miles as the minimum amount of daily exercise needed. He used to take seven miles, and carried a pedometer with him which noted the miles that he walked. Any week that he walked less than fifty miles, he gave himself a black mark. He was a very distinguished medical practitioner in London at the end of the nineteenth century, and he made it a rule to walk to his practice. He continued to see patients until he was eighty-five, but he continued his daily seven-mile walks after that, and lived to be ninety-five, when I think he died of pneumonia, just as any man of fifty-five or sixty might have done.

Here in America, we had another striking example of longevity associated with thoroughly active mental life among physicians in the person of Dr. Thomas Addis Emmet, the grandson of Thomas Addis Emmet, the distinguished American lawyer and brother of Robert Emmet, the Irish patriot. Dr. Emmet paralleled Dr. Parkes Weber in the habit of walking to his patients and his hospital work, and he lived almost as long as his London colleague. Dr. Emmet never kept a carriage. In middle life he had a practice of over \$50,000 a year at a time when such emoluments for a physician were rare indeed, and when they involved much more physical exertion for their acquisition than is the rule now, since fees were not so high and individual very large fees were ever so much rarer than in our time. Dr. Emmet was a distinguished member of the profession, a great original worker, and not merely a money-maker. With Dr. Marion Sims, Dr. Emmet laid the foundation of the specialty of gynecology, which we owe entirely to American genius and progressiveness. Dr. Emmet was, besides, one of the founders of the

New York Woman's Hospital, the first hospital for the special treatment of women founded in the world. This accomplished wonderful work for the relief of the ills of womankind, and opened up an entirely new vista in the possibilities of happiness for women.

Walking briskly every day to practice and hospital, Dr. Emmet lived to be ninety-three years of age in the full possession of his faculties, actually writing three or more books during the last ten years of his life. He always felt that he would have lived much longer (probably to be one hundred) if only, when he was past seventy, he had not fallen and broken a leg badly in an out-of-the-way district in Ireland, where he had to wait for several days before a skilled physician could be secured. Owing to conditions his leg was badly set—this was before the days of the X-rays—and had to be rebroken. As a result he was very lame after his seventieth year. This kept him from taking as much exercise as would otherwise have been possible—the exercise which he felt sure would have lengthened his life. Emmet was an intensely hard worker, especially in the busy years of middle life, and sometimes continued his writings far into the night. He had invented a special bench without arms or back, and, as there was a tendency for him to fall asleep over his work because he had been so active during the day, he would sit on this bench; if he went to sleep, he would fall off and hurt himself, and this would wake him up to go on with his work. After a while he got so that he would not fall off, but would catch himself on the way down, but the effort required always awakened him very efficaciously.

Such intense devotion to work night and day usually provokes the thought that a man is burning the candle at both ends, and surely cannot live long. They live long, however, if they only take exercise enough for their bodies in the open air. There are some people who seem to think that physical exercise gradually exhausts the natural forces, and that, the more exercise a man takes, the sooner he wears out. So far is this from being true that exactly the opposite is the fact. The ordinary normal individual develops a certain amount of energy every day from what he eats. We have no accumulators anywhere in the body in which this energy can be stored, after we are up to weight. Nature makes an effort to store up some of our surplus energy-producing material in the shape of

fat that may be used in times of special need, but after a while this becomes a burden and not a help. If the day's energy is not used up in physical activity, it is likely to be used by a sort of short-circuiting within the body, and this leads to such symptoms as insomnia, nervousness, and then to disturbance of various internal organs. Material is not presented to them in the form most suitable for their elaboration on account of the lack of proper oxidation due to breathing deeply and getting rid of muscular waste material—results which come naturally, when there is sufficient exercise in the open.

It is not easy to take as much exercise as is thus indicated, and it requires a good deal of will power and no little determination of character to do it. It is extremely important, however, that it should be done. There is a maxim current among specialists in tuberculosis that "tuberculosis takes only the quitters"—that is, those who are not willing to do the things that must be done for their return to health. This is what is true of long life. There must be the effective will to live, and the consequent regulation of the habits particularly of exercise and eating. If you are not possessed of the will to do what should be done in these regards, then you must not expect that you will enjoy the fruits that would come from proper regulation of life. I have dwelt on this particularly in my volume on "Health Through Will Power." It is not so much a question of the cure of disease through will power as it is of the maintenance of health in that way. People often say that it is wonderful how the mind cures the body, but what is really wonderful is the way the mind produces symptoms in the body, and the will power is not exerted enough to throw them off. When the mind produces the symptoms, only the will can bring about the cure of them, and that must be done by definite application of the force that is within us.

After lack of exercise, the most important factor for shortening life is overeating. The instinct for food is so illusive that it is comparatively easy either to undereat or overeat. Fortunately, children (even infants) know exactly when they have had enough, but, as we grow older, between the attractiveness of viands and eating inhibitions that come from listening to well-meant but fallacious advice, we may either overeat or undereat. There is just one sure way to detect whether one is eating enough, or neither too much

nor too little. That fortunately is very simple. It consists in keeping track of your weight. If you are overweight for your height, you are surely overeating as a rule. The exceptions are very rare though they exist. Those who are underweight are probably always under-eating. This is particularly true, if they are young. Overweight is a serious detriment to life extension, and in recent years the insurance companies have been very emphatic in their depreciation of the risks of policy holders or prospective policy holders who are overweight. They take them only after "weighting" their policies correspondingly.

They have a very good reason for that in the lessened expectancy of life among those who are much above normal weight for height. The great majority of men who live long, are under weight for height rather than over weight. There is a certain amount of danger in being under weight when one is young (that is, under twenty-five years of age), because this usually means lack of resistive vitality against the various affections which are so common at that time, and which so often prove crippling to large organs through their complications or sequelæ after they have developed. It is particularly dangerous to be exposed to infection by the tubercle bacilli, if one is underweight when one is young, because there is comparatively little immunity against the disease under those circumstances. On the other hand, to be overweight in the later years of life, or any time after middle life, probably always detracts from vitality, and impairs even a strong family tendency to longevity just in proportion to the amount of overweight that there is.

Very probably the most important reason for this is, as can be readily understood, that it is ever so much more difficult and requires more effort of the will as well as of the tissues for the weighty man to take exercise than the lighter one. Daily exercise equivalent to about four or five miles of walking is an extremely important element for keeping vitality up to its maximum. There is likely to be a vicious circle formed of ever-increasing weight and ever-decreasing exercise, the one reacting on the other until the amount of exercise indulged in may be very limited. It is surprising how little exercise some men seem to think they can get along with after middle life and yet maintain their health. They usually pay rather dearly for their delusions in this matter, however, through the loss

of years of life that might have been employed to very good advantage in the furtherance of their careers, if only they had taken time off to allow themselves the proper amount of physical exercise. It was James Jeffrey Roche, I think, who once said: "Every minute saved from your meals is a dollar in your doctor's pocket later on in life." Every hour devoted to sedentary life when you ought to be taking exercise, may represent as many days off existence later on. Nature is a very stern creditor with regard to the payment of such debts, and payment on them is sometimes demanded very abruptly and peremptorily, and there is no discount and no moratorium allowed.

Family peculiarities and hereditary tendencies mean not a little and sometimes very much in the matter of weight, and therefore, no absolutely definite rule with regard to it can be given. There is a good working rule, however, that has been suggested as a warning in the matter of the accumulation of fat. That is formulated in the expression that it is a disgrace especially before middle life or any time before fifty to have the waist line exceed that of the chest in measurement. The waist line should be at least an inch or two smaller than the chest measure and should under no circumstances and at no age be allowed to exceed the chest measure by more than an inch or two. When they begin to approach each other, that is a danger signal. "Girth control," as it has been called, is an extremely important element for health, and above all for longevity. When the girth gets beyond control, the individual loses his general vitality; above all, his heat regulation fails to a considerable extent, he retains more heat because he has a blanket of fat, and proper heat dissemination constitutes one of the very important factors in the disposal of nutritious material and the maintenance of vital activity. Besides, the fat man will not exercise as much as he ought to, and a vicious circle of lowered exercise and further increase in weight is formed. The presence of considerable fat within the abdomen leads to interference with the functions of large and important organs, and its formation also disturbs the activity of the heart.

Very probably as good a simple rule for the estimation of normal weight for height is that founded on the practice of the United States Government in the taking of recruits before the late war. Whether this practice is continued at the present time or not, I do not know.

Those who were under two pounds to the inch of height were refused admission to the service, but so were those who were over three pounds to the inch. Weight varies somewhat with age, but at thirty-five a man ought to weigh nearly but not quite two pounds and a half to the inch. He ought to be sure to keep from weighing more than two pounds and a half to the inch, but should not be much more than ten per cent below that. This represents the weight in the ordinary clothes, though without an overcoat. In summer a man's clothes will weigh five to seven pounds, and in winter nearly ten pounds. A man of five feet eight (that is sixty-eight inches) ought to weigh about 160 pounds, but not above 170 and surely not under 150. Of course, as has been said, there are family traits in the matter which must be taken into account, but this a good general rule. Many of the weight tables for height are a little under this, but it is probable that the difference given here in favor of a slight increase in weight is a good one.

Weight is dependent on two factors in life—the amount eaten and the amount of exercise taken or the amount of work done. For priests the more important of these two factors so far as weight is concerned is eating, because, situated as they are and with dignity to maintain, they cannot indulge as a rule in anything like violent exercise, and the temptation is gradually to reduce the amount of activity. In our day, when the omnipresent automobile and other modes of transportation take away the incentive to walk even for comparatively short distances, the question of the necessary limitation of food intake becomes very important. To walk a mile on an errand of any kind now seems almost out of the question for a great many people, and the result is a failure to burn up food material that is eaten, unless care is exercised in the proper selection and limitation of diet. This question of eating is, however, a very important one, and must be postponed for discussion in the next paper.¹

¹ The next article of this series will deal with "Eating and Good Health."

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By JOSEPH BRUNEAU, S.S., D.D.

Oportet Illum Regnare

The ideal of the priest is Christ. We must live for God in Christ, and do it in a high degree of intensity (*Vivere summe Deo in Christo Jesu*). Now for the means to be employed.

The Holy Eucharist is the means *par excellence*—the first and foremost means. Thus, Father Olier says in the second maxim of his booklet, “*Pietas Seminarii*”: *Ideoque culta præcipuo se devovebit Sanctissimo Corporis et Sanguinis Christi Sacramento*.

A priestly soul likes to meditate on this—so absolutely logical—inference: I wish to live the life of Christ with intensity. Therefore deep and fervent should be my devotion to the Blessed Sacrament. The more we think on it, the more we are grateful for our priesthood, which brings us into such intimate contact with the Eucharistic Christ.

To sum up all that Father Olier says about the Holy Eucharist as a means of implanting and developing in us the life of Christ, we might borrow a familiar saying of the Blessed Pere Eymard: (1) We must make Christ *reign*; (2) we must make Christ *work* in our souls.

Oportet illum regnare (we must make Christ reign)—that is the topic of this paper. We have every reason to become more interested in and zealous for the Kingship of Christ, since Our Holy Father established the special feast of Christ the King. But it is in our priestly hearts that He must reign above all (*oportet illum regnare*). How absolute is that necessity for us! Now, we have in the Holy Eucharist every means to make Him reign over our souls. Solid devotion to this sacrament indeed will prostrate us at His feet and make us adore Him more profoundly as our King. *Christum Regem, dominantem gentibus, venite adoremus*, we say in the invitatory at Matins of the Office of the Blessed Sacrament. But, if He is the King of nations, how much more is He the King of the royal tribe of His priests!

We may indeed sacrifice a number of devotions—“devotionettes,” as they are called nowadays—of a very secondary character to con-

centrate on the devotion to our Eucharistic King (*cultu præcipuo se devovebit*)—above all in the Holy Sacrifice of the Mass. The late Bishop Hedley said that we might hope to see some day the Holy Sacrifice of the Mass become the devotion of priests and people. He makes a touching and pleading appeal to that effect in his admirable *Retreat*: "O, when will priests and people understand that, in neglecting the Mass, they trample upon treasures, they throw away gold and precious stones, they turn their back on Jesus, and on heaven! O, folly of men! O, sin of those for whom Jesus Christ has done so much! O, mistake which will have to be paid for at the last accounting day! O, ingratitude!"¹ "We must look upon the Mass," he says, "as nothing less than the sacrifice of Calvary so performed as to be more perfectly applicable to individual souls. The Cross must save them still, must draw them, strengthen them, pardon them, and give them final perseverance. It is given to us with all the stupendous miracles of mercy which it involves in order that the graces of the Precious Blood may be more immediately at hand to us."²

Oportet illum regnare. Now the Cross was the sceptre by which Christ reigned (*Regnavit a ligno Deus*), and consequently through the Mass we must make Him reign. *Adveniat regnum tuum!* This is one of the most sacred prayers of the Mass.

Christ reigned through His Cross. *Rex* was written on the "title" of the Cross by Pilate, who refused absolutely to change or qualify the statement. Bossuet's eloquent remark on this inscription in three languages has often been quoted. "Let Pilate write the mysterious words dictated to him from above. Let the Kingship of Christ be proclaimed in Hebrew, the language of the people of God, in Greek, the language of the learned and of philosophers, in Latin, the language of the empire and of the world of conquerors and statesmen. And now come, you Jews, the heirs of the promise, you Greeks, inventors of the fine arts, you Romans, masters of the universe, read this inscription and bend your knee before your King."³

Regnavit a ligno Deus. The prophecy of Christ: "I shall draw

¹ *Retreat*, 295.

² *Retreat*, 292.

³ Bossuet, "First Discourse on the Circumcision."

all to myself, when I shall be lifted up," is now accomplished. On Palm Sunday at the Procession, when the subdeacon knocks at the church's gate with the Cross, the door opens immediately. With His Cross, Christ knocks at the gate of our heart every morning at Mass, trying to get admission, forcing us to exclaim with Paul: "The charity of God constraineth us." He wishes to associate us, His priests, with Himself in this work of Redemption. Let us open the door—it opens only from the inside. Let us answer in words and deeds: *Adveniat regnum tuum!* How priestly is this motto!

Cultu præcipuo se devovebit SS. Sacramento. How well this idea of the King's worship is brought out by Bishop Hedley: "At the judgment, the interposition of the immortal King Himself will end whatever disorder or disobedience there may be. But meanwhile, in the Mass, the Heart of that King made man rights the universal system of all this world; because that Heart offers homage, and that homage is human, and yet greater than all humanity. . . . In all the ages of duration since they began to be, the Angels have worshipped with jealous ministration round the throne of their King. But all their adoration, all the incense of their censers, all the gold of their crowns, all the music of their hymns and harps, have not amounted to what was more than finite—it has all been bounded, limited, circumscribed. Round the Christian altar they throng and pray with you, and they, like you, find the thought which moves them most to be, that now is the King of all Kings worshipped to the utmost limits even of that infinite to which limits are unknown. . . .

"In the Mass should all those who seek the Lord find themselves on their knees as around the throne of their King and Master—who having spent Himself and been spent, even to the last drop of His blood for their sakes, sits now here in His mercy seat with no other object, with no other wish, than that all should come and carry away the treasures of His love. Be sure to make the most of every Mass, and then I not only hope, but I know, the Kingdom of God is at hand for you and for all, and His fear, His light, His service, His love, and His consolations will be yours, and will remain with you, sanctifying the days and the hours as they pass, until the last hour strikes and the real day begins to break."⁴

⁴ Hedley, "Our Divine Saviour," pp. 294, 301-302.

Cultu præcipuo se devovebit sanctissimo Corporis et Sanguinis Christi sacramento. From the altar, after having spoken to God of the souls whom He loves, we are going to souls to speak to them of God, of His supreme rights, of His Kingship over the hearts of men, so that they may add to the twofold Kingship of inheritance and of conquest the Kingship of free choice by love and service.

Here again: *Regnavit a ligno Deus.* The Cross of Christ is a sceptre. It is from Calvary, from the Cross that Christ draws all to Himself. Lacordaire describes this royal influence in one of his most eloquent conferences: "There is a Man whose tomb is guarded by love; there is a Man whose sepulchre is not only glorious, but whose sepulchre is loved. There is a Man dead and buried whose sleep and whose awaiting have ever eager watchers, whose every word still vibrates and produces more than love, produces virtues fructifying in love. There is a Man, who eighteen centuries ago was nailed to a gibbet, and whom millions of adorers daily detach from this throne of His suffering, and, kneeling before Him there upon the earth, they kiss His bleeding feet with unspeakable ardor. There is a Man pursued in His sufferings and in His tomb by undying hatred, and who, demanding apostles and martyrs from all posterity, finds apostles and martyrs in all generations. And that man is Thyself, O Jesus."⁵

Unfortunately, this is not verified everywhere. There are too many souls in whom Christ does not reign. The Catholicity of the Church could be extended so much more; the reign of Christ even in Catholic hearts, even in priestly hearts, could be intensified so much more. So many men cry angrily, as, for example, now in Mexico: *Nolumus hunc regnare super nos.*

This hatred is so unique that Bishop Bougaud, after having proved that Christ is God because no one was loved as He was, adds this other proof: No one was hated as He was; therefore, He is God.⁶

One of the strongest objections against the Church is that the work of Christ seems to be a failure. So many millions of people redeemed by His blood are yet sitting in the shadow of death. When we stop to reflect on it, we are appalled at the relatively small number

⁵ "Jesus Christ," 3rd Conference: "The foundation of the Kingdom of Christ."

⁶ Bougaud, "Divinity of Christ," chapters 8-9.

of those who know and love Christ. Is Redemption to be a failure? *Tantus labor non sit cassus!* Will not Christ reign? Our answer is: *Oportet illum regnare* (He *must* reign). And we can add a practical answer: Catholicity extends according as Christ's apostles deny themselves, offer themselves in holocaust. The example of a life crucified with Christ by devotion to duty out of zeal for the salvation of souls, is the real and most efficacious manner of preaching. *Regnum Dei intra vos est.*

Lacordaire defined the priesthood as "the immolation of a man added to the immolation of a God." There is an irresistible power in the spectacle of a man consecrating himself entirely and exclusively to the extending of Christ's reign—of a man who can say with St. Paul: *Christo confixus sum Cruci. Adimpleo quæ desunt passionum Christi.* Such apostles bear fruit and do good as necessarily as light shines, as water flows, as flowers open and shed perfume. Through them the Cross of Christ triumphs: *Regnavit a ligno Deus.*

But on one condition will the priest thus cause Christ to reign over souls—*viz.*, by following St. John the Baptist's example, and saying with him: *Oportet illum crescere me autem minui.*⁷ This word has been called "the most sublime formula of apostolic humility" by Father Grimal, S.M.—a very penetrating exponent of the doctrine of Father Olier, whom he calls "one of the most venerated and deeply loved masters of my priestly life." "He is not a true priest of Christ who seeks the attract, to keep souls for his own sake, for the satisfaction of his vanity (to be the most popular, the most highly praised in the pulpit or in the confessional), or of his sentimentalism (to look for consolation, enjoyment, support in the affection of a few chosen souls). No indeed, he is no true priest who loves and seeks himself instead of Christ."⁸

Christ will not reign in souls through the ministration of such a priest. Long ago St. Augustine exposed those priests who aim at usurping the place of Christ in the hearts of men. "Those who have this purpose in feeding the flock of Christ, that they may have them as their own and not as Christ's, are convicted of loving themselves and not Christ, from the desire either of boasting or wielding power

⁷ John, iii. 30.

⁸ Grimal, "Avec Jésus formant en nous son prêtre," pp. 192, 194, 198.

or acquiring gain, and not from the love of obeying, serving and pleasing God.”⁹ *Sursum corda! Oportet illum regnare!*

Indeed I must be loved by my people to be able to do them good, but I should not allow their affections to stop there. I can not be self-centered, I must refer everything to Christ, according to the rule given by St. Gregory: “The director should do his utmost to win affection—not, however, seeking this affection for himself. . . . Let good rectors seek to please men, not that they desire love for personal gratification, but in order to make that love a path along which the hearts of their hearers may be led to the love of the Creator” (*Debet qui præest et studere se diligi quatenus possit audiri et tamen amorem suum pro seipso non quærere . . . Rectores boni placere hominibus appetant non ut se amari desiderent, sed ut dilectionem suam quasi quamdam viam faciant per quam corda audientium ad amorem Conditoris introducant*).¹⁰ As St. Paul says: “I became all things to all men that I might save all.”¹¹

Father Olier reëchoes the teaching of St. Augustine and St. Gregory: “Directors who seek for themselves the heart of their penitents are like unto a man commissioned by a king to conquer a kingdom for him, and who, having received all the helps necessary for this undertaking, would by a shameful treason annex this kingdom. They use for selfish purpose the word of God and the talents imparted to them by Our Lord for the explicit purpose of gaining hearts to Christ. What an ingratitude, what an infidelity, what an outrageous perfidy! This is tantamount to usurping God’s place.”¹²

Oportet illum regnare. This must never be forgotten. Nor must we lose sight of the fact that the nations or parishes or communities where Christ is best loved, where He reigns most supreme, are those where there flourishes a greater devotion to the B. Sacrament. *Ideo cultu præcipuo se devovebit Sanctissimo Corporis et Sanguinis Christi sacramento.* We shall conclude with the remark of Father Grimal: “It must be more than a devotion, it must be the consecration of my whole heart, of my whole life, since right on the altar there is my only treasure here below. . . . *Hoc unicum in terris thesaurum habere præ se contendet.*”¹³

⁹ In Joan., xii. 3, quoted in Roman Breviary, Vigil. SS. Petri et Pauli, June 28.

¹⁰ *Regula Pastoralis*, II, Cap. 8. ¹¹ I Cor., ix. 22.

¹² M. Olier, “L’esprit d’un directeur des âmes,” pp. 65-67.

¹³ Grimal, “Avec Jésus formant en nous son prêtre,” I, 52.

THE PROBLEM OF EVOLUTION

By BERTRAM C. A. WINDLE, SC.D., PH.D., LL.D., F.R.S.

IV. The Idea of Species

Everybody thinks that he knows what he means when he speaks of such and such a species, but in reality it is no easy matter to define the term. Bateson says that it is "morphological discontinuity and interspecific sterility," and that definition will serve. For our purposes it will be sufficient to say that, whilst occasionally fruitful congress between creatures of different species is possible (though that is rare), the products of such congress are invariably sterile, the mule and the jennet being examples familiar to all. But for that sterility, how difficult it would be to come to a decision in many cases! If we knew nothing of intermediate forms, it would be hard to recognize the Pekinese dog and the St. Bernard as being of the same species. Yet, anatomical difficulties apart, fruitful congress is possible between all breeds of dogs. Still, forms which had been reckoned as true species have been found to produce fertile hybrids, so that we come back again to the difficulty of definition. If the sterility alluded to is the criterion, then the forms just mentioned, which had been assigned to different species, were wrongly thus assigned. The fact is that there is no absolute consensus on this point, yet implicitly at any rate, as we shall see, the sterility test is commonly accepted. The idea of species itself is not an old one, for Ray, the great English biologist (died 1705), first made the term species definite in zoology and botany, though he seems to have got it from Kaspar Bauhin (died 1624), who was Professor of Greek, Anatomy and Botany (what a combination!) in Basel and the author of an anatomical treatise of some note.

For the idea of specificity, however, which has really been at the root of the evolution discussion, we cannot go further back than Linnæus (died 1778), whose aphorism in his "*Philosophia botanica*:" "*Species tot sunt diversæ, quot diversæ formæ ab initio creatæ sunt*," has been read into the Bible (without any kind of justification) by many so-called fundamentalists. Probably the question of species cannot be better summed up than it was by Bate-

son in a letter to *Nature*.¹ "We still await the production of an indubitably sterile hybrid from completely fertile parents, which have arisen under critical observation from a single common origin. All domesticated races (*e.g.*, dogs, pigeons, fowls, peas, etc.), when intercrossed amongst themselves, never produce this sterility amongst their mongrels, though the races are often distinct enough to pass for species. But, if we begin crossing natural species (even those which on our reckoning must be very closely allied), we constantly find either that they will not interbreed, or that, if they can be crossed, the result is more or less sterile. Dr. Cunningham takes exception to my speaking of this interspecific sterility as the chief attribute of species, but he will not dispute that it is *a* chief attribute of species." It may just be added that the older naturalists like Buffon and Lamarck did allow the objective existence of species, both believing that they might be modified—according to Buffon, by changed environment, or, according to Lamarck, through the inheritance of acquired conditions; and that Cuvier was firm in his belief in species and in their absolute fixity. Then came Darwin and the controversy with which we are concerned.

Of course, there are naturally limitations to change. Aristotle said, in relation to the plasticity of matter, that you could not make a saw from a thread of wool, and the supposed developments must come from forms in near relationship. No one would suppose that the lion was evolved from the cow or *vice-versâ*. Some would confine this possibility within quite narrow limits. For example, that very acute observer of nature, Mr. Shelford,² says: "Whole-hearted supporters of natural selection regard variation as indefinite and infinite and only controlled by natural selection; but I am heretic enough to believe that variation is defined and limited and controlled only partially by natural selection. I regard the lines along which variation in any organism can proceed as limited in number; to use a metaphor, I look on variation as an engine which can proceed only along certain rails; there may be numbers of such rails going in different directions, but the engine cannot get off the rails." It is clear that on these lines we are not far from a theory of inter-special variation leading to the formation, not of new species, but

¹ July 15th, 1922.

² "A Naturalist in Borneo," p. 225.

only of varieties—a thing which no one doubts; though where “variety” ends and “species” begins, is a matter over which the wrangles are interminable. A similar view is expressed by Cherry:³ “The advance of mammalian life is the triumph of specialization. When once specialization is committed to any line of evolution—special teeth or special legs—it must make a success along that line or else it will become extinct. It cannot retrace its steps and begin again.” That is what is called Dollo’s Law of the Irreversibility of Evolution, which will be sufficiently understood from the above quotation.

And now we must return to the question as to whether we have evidence of any one species having actually arisen from another. Darwin, as is well known, made great use of Artificial Selection, but that has never produced a new species, and as a matter of fact tells against his theory in that, however varied the products (as in the case of the very numerous breeds of domestic dog), not only are they all capable of inter-breeding (anatomical difficulties apart), but, if complete promiscuity is permitted, the breeds disappear and the mongrel—the “yaller dog”—emerges.

And above all it is *artificial* selection; there is an artificer in the background, and that was what Darwin was unwilling to admit—or at least his followers were—in the case of what he called Natural Selection. Even the case of the Porto Santo rabbits, which at one time seemed strong, seems to have broken down.⁴ In 1418, Zarco, a Portuguese navigator, turned loose on the island of Porto Santo, near Madeira, some wild rabbits which had been produced by a doe that he had brought on his ship. There are no carnivorous birds or animals on that island, and naturally the young rabbits bred and increased freely and by Darwin’s time were numerous. Some of them were brought home; were clearly quite different from the common European rabbit (*Lepus cuniculus*), with which they failed to interbreed; and were taken to be a new species which had been formed under the circumstances—or, as Darwin puts it, would have been taken as a new species, had not the actual history been known. Haeckel—of course, it might have been expected from him—did claim that they were a new species, and gave it the name of *Lepus*

³ *Science Progress*, July, 1920.

⁴ Darwin, “Animals and Plants under Domestication,” I, 117 sq.

Huxleyi. Huxley had previously named his ill-fortuned inorganic sediment *Bathybius Haeckelii*, and the returned compliment was no more fortunate, for it now appears that the Port Santo rabbit is identical with the indigenous Lusitanian animal, which is a south European sub-species (to use another tiresome phrase), not known to Darwin. Being a Lusitanian, Zarco had naturally taken with him the local rabbit. Hence the incident loses all importance as an argument for evolution. Bateson, whom I have so often quoted and who was never afraid to speak the exact truth as he saw it, admitted⁵ that "we cannot see how the differentiation into species came about. Variation of many kinds, often considerable, we daily witness, but no origin of species."

Then, it may be asked, why all this bother? Was not Darwin's book on the *origin* of species? Yet here you are telling us that no evidence of the origin of one species from another is to be found. Why go any further? That is precisely the position that I find taken up by quite a number of writers, especially perhaps from what is called the "orthodox" ranks. And I have set the above facts down, because I want to emphasize that point from the start. In spite of all this, the problem is still there: Where and how did the new forms, which undoubtedly did arise in the long story of geology, come from? To the solution of that problem science must continue to address her best efforts. In studying it so far, though the answer still eludes us, the number of new and beautiful facts which have been discovered is legion—facts that but for some such stimulus would still remain undiscovered.

That is one effect of the launching of a really fruitful theory, and it is a valuable one. But the real answer to those writers who set down the facts that I have given and then say: "Why worry any more about this evolution nonsense?" is this. We must go on seeking for an answer to the problem. The only line of country at present open is that of evolution, and that path scientists must explore until someone shows them another likely to lead to the goal which they are seeking. But let us above all remember that, in trying out this theory, we must bear in mind that it is but a theory—

⁵ In his *Address* to the American Association for the Advancement of Science, Dec., 1921; cfr. *Science*, LV, 55.

a working hypothesis, of great practical value as such, but still unproved. We may now proceed to consider briefly the attempts that have been made to solve the problem commencing with Lamarck.*

* The third article of this series will discuss the evolutionist theories of Lamarck and Darwin and the main objections to their acceptance.

LAW OF THE CODE ON DIVINE CULT

By STANISLAUS WOYWOD, O.F.M., LL.B.

The Tabernacle

The Holy Eucharist must be reserved in an irremovable tabernacle, placed in the middle of the altar. The tabernacle should be skilfully constructed, securely closed on all sides, and appropriately decorated in accordance with the liturgical laws. It must contain nothing inside except the Blessed Sacrament, and be diligently guarded so that all danger of sacrilegious profanation is avoided. For some grave reason and with the approval of the local Ordinary, it is not forbidden to remove the Holy Eucharist from the ordinary altar and tabernacle overnight, and keep it in a safer but proper place on a corporal, and with a sanctuary lamp burning before it, as demanded in Canon 1271. The key of the tabernacle in which the Blessed Sacrament is reserved must be guarded with the greatest care, and the priest in charge of the church or oratory has a grave obligation of conscience to care for the safekeeping of the key (Canon 1269).

The tabernacle should be irremovable at least to such an extent that it cannot be easily lifted from the altar and carried off by thieves. In former times, there were various ways in which the Blessed Sacrament was kept (*e. g.*, in a vessel in the form of a dove suspended over the altar, in a niche in the wall in the rear of and above the altar, in a small tower-shaped structure placed in the sanctuary near the main altar). In churches where from ancient times (*consuetudo immemorialis*) the Blessed Sacrament has been reserved in any of the ancient forms, the custom may be continued (Vermeersch-Creusen, "Epitome," II, n. 594).

The material from which the tabernacle is to be constructed is not determined by the general laws of the Church. According to a Declaration of the Sacred Congregation of Bishops and Regulars, October 26, 1575 (cfr. De Herdt, "S. Liturgiæ Praxis," III, n. 180), it should ordinarily be of wood, gilt on the outside and covered with silk cloth on the inside. Other materials (*e. g.*, metal, marble) are permitted for the construction of the tabernacle. The

form or shape is not determined by law; it may be round, rectangular, octagonal, etc. The tabernacle must be covered with a veil, which is a curtain covering, not merely the front of the tabernacle, but all sides of it. The construction of most tabernacles in the United States makes it practically impossible to cover the entire tabernacle, and the veil usually covers only the front. The material for the cover of the tabernacle may be cotton, silk, wool, etc., and its color may be either white or corresponding to the color of the vestments of the Mass required by the Office of the day. It may never be black, but, if a High Mass of Requiem is chanted at the Altar of the Blessed Sacrament, the color of the tabernacle veil must be purple. The interior of the tabernacle is to be either lined with white silk or gilt. The outside veil is required even though the tabernacle is made of silver, gold, or other costly material. Over the bottom of the tabernacle a corporal is to be spread, so that the sacred vessels containing the Holy Eucharist may rest on it. Nothing except the sacred vessels containing the consecrated hosts or fragments (before the ciborium is purified) may be kept inside the tabernacle; no relics (not even those of the Holy Cross) may be kept therein.

The door of the tabernacle is to be unobstructed by flowers or anything else, with the exception of the tablet or chart containing the Gloria, Credo, and certain parts of the Canon of the Mass, etc. (Sacred Congregation of Rites, August 4, 1905; *Decreta Authentica*, n. 4165). On top of the tabernacle nothing else may be placed except the crucifix and in solemn exposition the monstrance (cfr. various Decrees of the Sacred Congregation of Rites in *Decreta Authentica*, V, Index, s. v. *Tabernaculum*).

If the Blessed Sacrament is exposed to the danger of profanation if left in church overnight, the local Ordinary must be consulted by the priest responsible for the safekeeping of the Holy Eucharist, and, if the Ordinary judges that there is actual danger, he may permit the priest to keep the Blessed Sacrament in some proper place. As the Code does not specify what place should be chosen in such instances, the Ordinary may permit the keeping of the Blessed Sacrament in the priest's house, if no place in the church or the sacristy is safe (cfr. Putzer, "Commentarium in Facultates Apostolicas," n. 165).

The key of the tabernacle must be carefully guarded by the priest in charge of a church or chapel where the Blessed Sacrament is reserved. The Code imposes a grave obligation in conscience on the priest in the performance of this duty. There are several Decrees of the Sacred Congregation of Rites to the effect that the key of the tabernacle in which the Blessed Eucharist is reserved in the Holy Sepulchre on Holy Thursday may not be given into the custody of distinguished laymen or of a laical sodality or confraternity, but is to be kept by the priest who performs the ceremonies on Good Friday. There is no General Decree in the official collection of Decrees of the Sacred Congregation of Rites to the effect that the key must be kept by the priest. There is one Decree which forbids the keeping of the key within the enclosure of Sisters with solemn vows, and directs that it should be kept by the chaplain (May 11, 1878; *Decreta Authentica*, n. 3448). The Code does not command that the priest himself keep the key, but makes him responsible for its safe keeping.

SACRED VESSEL IN WHICH THE BLESSED SACRAMENT IS RESERVED

A sufficient number of consecrated particles for the communion of the sick and of the faithful generally are to be continually reserved in a pyx of solid and decent material. This pyx must be kept clean, must be tightly closed with a lid, and must be covered with a silken veil, which is to be appropriately decorated (Canon 1270).

Everything concerned with its reservation should be in harmony with the dignity of the Blessed Sacrament. The pyx or ciborium must be of solid (*i. e.*, not easily breakable) material, and the metal from which it is made must be decent. To know what metal the Church judges proper for the purpose, one must consult the Decrees of the Sacred Congregation of Rites. Besides the prohibition that a glass cup may never be used for keeping the Sacred Hosts (even in the mission countries where the savages are very prone to steal any valuable metal), there is only one other Decree which states that the ciborium may be made of copper and gold plated (August 31, 1867; *Decreta Authentica*, n. 3162). The local Ordinaries may command what is appropriate in this matter. In deference to the Blessed Sacrament, the sacred vessels containing the consecrated Hosts

should be as beautiful as possible, and receive attention before any other decorations or embellishments of a church or chapel.

THE SANCTUARY LAMP

Before the tabernacle in which the Holy Eucharist is reserved, one lamp at least should be kept burning day and night, the lamp being fed with olive oil or beeswax. In places where olive oil cannot be had, the local Ordinaries are given discretionary authority to permit the substitution of other oils, which should, in so far as possible, be vegetable oils (Canon 1271).

The light is both a mark of respect and a religious symbol. Great difficulty has been experienced in keeping lamps fed with olive oil burning. The Holy See was asked whether a composition of olive oil and beeswax could be used for the sanctuary lamp, and the answer was that it could be used (Sacred Congregation of Rites, November 8, 1907; *Decreta Authentica*, n. 4205). During the World War it was difficult in many countries to get pure olive oil, and the Holy See was requested to permit the use of an electric light in place of the regular sanctuary lamp. The answer was that the matter is committed to the prudent judgment of the Ordinaries under the circumstances related in the petition (Sacred Congregation of Rites, February 23, 1916; *Acta Ap. Sedis*, VIII, 72). The petition does not refer to the War, but asks whether, for reason of ordinary or extraordinary circumstances which make it very difficult to procure olive oil either because of the scarcity of the oil or the very high price, an electric light may be kept burning instead of the sanctuary lamp. The Sacred Congregation refers to one of its Decrees of July 14, 1864 (*Decreta Authentica*, n. 3121), in which it is stated that a number of bishops of France had reported to the Sacred Congregation that it was difficult in many dioceses to get olive oil, and that the price was very high; wherefore, they requested permission to substitute other vegetable oils, and even kerosene oil. The Sacred Congregation gave the bishops authority to permit the use of other oils (if possible, vegetable oils) in places where the above-mentioned difficulties exist. Though Vermeersch-Creusen ("Epitome," II, n. 596) hesitate to assert that the bishops may even after the War use their discretion in allowing the use of electric light

in place of the sanctuary lamp, there seems to be no reason to assert that the bishops have lost that authority, which was granted to them irrespective of the war, conditional of course on the difficulty or great expense of getting olive oil or a mixture of olive oil and beeswax.

As to the position of the sanctuary light, the Sacred Congregation of Rites forbade to have the light at a great distance from the altar of the Blessed Sacrament, and ordered that it be placed *ante et intra altare*. What is meant by *intra altare*, is not very clear. Very likely the phrase, *intra et ante altare*, means that the lamp should be in front of and near the altar. A bracket in the wall of the sanctuary from which the lamp is suspended, was declared by the Sacred Congregation to answer the purpose provided it is *ante et intra altare*. As the lamp is to be *ante altare*, it is not proper to put it on the altar in front of the tabernacle or alongside of the tabernacle where the candlesticks stand. In the small chapels in Sisters' convents, the lamp is often placed on a small table in front or somewhat at the side of the altar, and that seems to suffice in view of the narrow space and low ceiling which make it impractical to suspend the lamp from the ceiling as is usually done in churches.

FREQUENT RENEWAL OF THE SACRED SPECIES

The Hosts consecrated either for the communion of the faithful or the exposition of the Blessed Sacrament must be recently baked and be frequently renewed, and the old particles consumed as prescribed, so that there may be no danger of corruption. The instructions which the local Ordinary has given in this matter must be zealously observed (Canon 1272).

Two points are to be considered in reference to the hosts: first, that they should be recently made, and consequently old hosts are not to be consecrated; secondly, that they should not be left in the tabernacle for a long time after consecration but must be frequently renewed. The term "recent" is usually explained by authors to mean that the hosts should not be older than two or three weeks when they are consecrated. The latest Decree of the Sacred Congregation of the Sacraments states that it is unlawful to follow the practice of using hosts which are two or three months old (December 7, 1918;

Acta Ap. Sedis, XI, 8). In some places it may not be possible to get the new hosts within a few days after they have been baked, and the Church allows a reasonable length of time; but hosts which are two or three months old should not, as a rule, be used, even though they do not show any signs of disintegration. The time for renewal of the consecrated particles is not determined by a general law. Pope Benedict XIV commanded the Italo-Greeks of Southern Italy to renew them every week, or at least every fifteen days (Constitution "Etsi Pastoralis," May 26, 1742; Gasparri, "Fontes," I, 734). Since the danger of corruption of the altar-breads depends largely on local climatic conditions, the Code insinuates that the local Ordinaries should give special regulations on this matter to the churches of their dioceses.

RELIGIOUS TEACHERS SHOULD PROMOTE VENERATION OF HOLY EUCHARIST

Persons who are engaged in the religious instruction of the faithful should neglect no opportunity to excite in the minds of their hearers devotion towards the Blessed Sacrament. They shall especially urge them to assist at the holy Sacrifice of the Mass and to visit the Blessed Sacrament, not only on Sundays and holy days of obligation, but also as often as possible during the week (Canon 1273).

The Church exhorts the teachers of religion (clerical or lay, for the Code here draws no distinction) to promote frequent hearing of Holy Mass and frequent visits to the Blessed Sacrament. It is evident that the teachers of religion must necessarily keep before the minds of their hearers the real presence of Christ among us, for the Blessed Sacrament has ever formed the center of worship in the Catholic Church. A teacher of religion who does not try to instill special devotion to the Blessed Sacrament, has not grasped the Catholic religion sufficiently to be a teacher, for a true teacher drills his pupils in the essentials first and foremost. Canon 1266 demands that the churches where the Blessed Sacrament is reserved, must be open to the public for at least a few hours each day; and, in commenting on this Canon in our last article, we mentioned the indulgences which the Church has granted to those who devoutly visit the Blessed Sacrament.

EXPOSITION AND BENEDICTION OF THE BLESSED SACRAMENT

In churches and public oratories which reserve the Blessed Sacrament (by law or by special concession), private exposition (*i. e.*, with the pyx) may be held for any just cause without the permission of the Ordinary. Public exposition (*i. e.*, with the ostensorium or monstrance) may be held by all churches during the Mass and at Vespers on the Feast and during the octave of Corpus Christi. At other times, however, public exposition may be held only for reasonable and grave cause (especially a public cause), and with the permission of the local Ordinary. This law applies also to churches of exempt religious.

The minister of exposition and reposition of the Blessed Sacrament is either a priest or a deacon. Benediction with the Blessed Sacrament, however, can be given only by a priest; a deacon cannot give the blessing with the Holy Eucharist, except when he is permitted (cfr. Canon 845, § 2) to administer the Holy Viaticum to a person in danger of death (Canon 1274).

In the first part of Canon 1274, the Code speaks of the Exposition of the Blessed Sacrament without mentioning the benediction, because according to the rules of the sacred liturgy the public exposition necessarily includes benediction with the Blessed Sacrament before the reposition and the benediction may not be omitted (Sacred Congregation of Rites, July 12, 1889; *Decreta Authentica*, n. 3713). Public exposition may not take place without the use of incense (June 30, 1883; *Decreta Authentica*, n. 3580). The chanting of a hymn in the act of exposition is permitted only if the bishop allows it (*Decreta Authentica*, n. 3110). If the exposition follow Mass or Vespers and the celebrant does not leave the altar, he retains the color of vestments of the Mass or Office, but he may not expose the Blessed Sacrament in black vestments. Mechanical devices for raising or lowering the monstrance are forbidden. To throw a spotlight on the Sacred Host in the monstrance is forbidden. It is not permissible to have a statue on the altar that holds the monstrance in which the Sacred Host is exposed. Where it has been the custom to chant hymns in the vernacular during the exposition, the custom may be continued. Prayers in the vernacular from approved prayer books, may be said before the chanting of the *Tantum ergo*. Priest

and ministers must kneel during the prayers and hymns with the exception of the *Te Deum*, *Regina Cæli* (during the paschal season), and the *Magnificat*. During the public exposition in a church, no Requiem Masses may be said. As to the number of candles required for the public exposition of the Blessed Sacrament, it is generally said that twelve are required, but the Decree of the Sacred Congregation of Rites which requires twelve wax candles speak of the perpetual adoration (*Decreta Authentica*, n. 3480). De Herdt is of the opinion that six candles suffice, not only for private exposition (with the ciborium), but also for public ("Sacra Liturgiæ Praxis," I, n. 184). The Sacred Congregation, being asked to decide the matter, left it to the Bishop to determine (July 30, 1910; *Decreta Authentica*, n. 4257). In the exposition during the Forty Hours' Devotion twenty candles are required.

The private exposition of the Blessed Sacrament is to be held in such a way that the veiled ciborium is exposed to view in the opened tabernacle; formerly benediction with the ciborium was not permitted, but the Sacred Congregation of Rites permitted it by Decree of November 30, 1895 (*Decreta Authentica*, n. 3875). Incense is not demanded at the benediction with the ciborium. If the exposition with the ciborium is permanent and for a public cause, Requiem Masses may not be said in the same church or oratory during the exposition (*Decreta Authentica*, n. 4096).

Holy Mass should not be said at the altar on which the Blessed Sacrament is exposed, except the Mass of Exposition and Reposition of the Blessed Sacrament during the Forty Hours' Devotion. If the Exposition follows immediately after the Mass, the Sacred Host is not to be exposed after the Communion except in the Mass at the opening of the Forty Hours' Devotion, but one must wait until after the reading of the Last Gospel (Sacred Congregation of Rites, May 27, 1911; *Decreta Authentica*, n. 4269). The Holy See has demanded that, even in country churches, Mass be said on a side altar (if there is one), while the Blessed Sacrament is exposed on the main altar. Holy Communion is not to be given from the altar of exposition, but the ciborium with the sacred particles is to be transferred to a side altar, on which, if there is no fixed tabernacle, a small portable one is to be placed (*Decreta Authentica*, nn. 3448, 3505, 3525). If Mass is said at the altar of exposition (out-

side of the Forty Hours'), because there is no other altar at which Mass can conveniently be said, commemoration of the Blessed Sacrament must be made in all High Masses; in Masses said at other altars the commemoration may be made, if the exposition is for a public cause, but should not be made, if the exposition is for a private cause (*Decreta Authentica*, nn. 2390, 4120).

FORTY HOURS' DEVOTION

In all parochial and other churches in which the Blessed Sacrament is habitually reserved, the Forty Hours' Devotion shall be celebrated every year on the days fixed with the consent of the local Ordinary, and shall be conducted with the greatest possible solemnity. Where, because of peculiar circumstances, this devotion cannot be held without great inconvenience or with the reverence due to this great Sacrament, the local Ordinary shall arrange that the Blessed Sacrament be exposed in a more solemn manner on certain fixed days, and shall remain exposed for adoration for at least a few hours (Canon 1275).

Pope Clement XI published an Instruction (the so-called *Instructio Clementina* of January 21, 1705), by which he prescribed the sacred rites and ceremonies of the Forty Hours' Devotion for the churches of the City of Rome. Already, on November 25, 1592, Pope Clement VIII had first introduced the Forty Hours' Devotion in the City of Rome.

The practice of exhibiting the Sacred Host to the view of the people for adoration is said to have started in France in the eleventh century with the introduction of the ceremony of raising the Host after its consecration above the head of the priest so that the people might see and adore it. This was done in protest of the erroneous teaching of Berengarius of Tours, who denied the real presence of Christ, saying that the consecrated bread and wine are merely figures of the presence of Christ. Lanfranc defended the real presence, and for that purpose took part in a Council at Rome in 1050, in which the teaching of Berengarius was condemned, and he was ordered to appear at a council to be held that same year at Vercelli. After repeated retractions of his heresy and relapses into his former error, he made a final retraction after the Council of Bordeaux in 1080, retired into solitude on the Island of St. Cosme, and there died in

union with the Church (cfr. "Catholic Encyclopedia," s. v. *Berengarius of Tours*).

From Rome the Forty Hours' Adoration spread to other places, and the question arose whether the observance of the rites and ceremonies of the Forty Hours' were obligatory also outside the churches of Rome. On July 12, 1749 (*Decreta Authentica*, n. 2403), the Sacred Congregation of Rites declared that there is no obligation outside the churches of the City of Rome, but that it is a laudable practice for other churches to follow the *Instructio Clementina*, unless the respective local Ordinaries command otherwise. By Decree of the Holy Office, January 22, 1914 (*Acta Ap. Sedis*, VI, 74), Pope Pius X granted to all places where the Forty Hours' Devotion could not easily be conducted for forty successive hours, as prescribed by Pope Clement XI, permission to interrupt the adoration during the night. The Blessed Sacrament should be exposed on the first day at any hour in the forenoon until the evening, and on the second day from the morning until the evening; on the third day the devotion might close either about noon or in the evening. To this devotion are granted the indulgences which Pope Pius IX, November 26, 1876, had first granted to the City of Rome, and the concession of the privileged altar granted by Pope Pius VII, May 10, 1807. The indulgences of Pope Pius IX were a revision and confirmation of the indulgences granted first by Pope Clement VIII. Pope Leo XIII extended them to the Forty Hours' Devotion in all churches of the world. To gain those spiritual favors the devotion had to be continued day and night for forty hours. As this form of devotion was not practicable in many countries, especially where the Catholics are scattered among non-Catholics, the Fathers of the Second Plenary Council of Baltimore had requested the Holy See to grant to the churches in the United States permission to have the Exposition of the Blessed Sacrament on three days (with interruptions during the nights), also permission to omit the procession at the opening and closing, if the pastor judged it best to omit it; and they asked the Holy Father to grant to this form of the Forty Hours' all the indulgences which had been conceded by Pope Clement VIII. The request was granted (*Acta et Decreta C. Balt. Plen. II*, p. CXLIX). What the Fathers of the said Council obtained for the United States, has now been granted to the whole world.

The Fathers of the Second Plenary Council demanded that all churches should faithfully observe the ceremonies of the Forty Hours' Devotion as prescribed by the Church, with the exception of the changes which they asked for. In granting some changes in the above-mentioned Decree of January 22, 1914, Pope Pius X expressed the desire that the devotion be conducted as far as possible according to the Instruction of Pope Clement XI.

In Canon 1275, the Code desires that the complete ceremonies of the Forty Hours' Devotion be held in all churches, parochial and non-parochial; but, where there is great difficulty in observing the full ceremonial of the Instruction of Clement XI, the Code authorizes the local Ordinaries to regulate the ceremonies in about the same manner as described in the Decree of January 22, 1914.

As in some small parishes it may not be possible to have a High (much less a Solemn High) Mass, the Holy See was asked whether a Low Mass could be said in the Exposition and Reposition of the Blessed Sacrament, and whether the entire ceremony could be conducted without chant. The Sacred Congregation of Rites answered that the solemnities demanded in the *Instructio Clementina* must necessarily be observed to gain the indulgences of the Forty Hours' Devotion, unless an Apostolic Indult is obtained dispensing with these solemnities (May 27, 1911; *Decreta Authentica*, n. 4268). In the United States there exists such an indult, for it is expressly stated in the indult which the Archdiocese of Baltimore had obtained that, in the Exposition and Reposition, a Low Mass is permitted, if no choir for a High Mass can be had. The Fathers of the Second Plenary Council of Baltimore requested the Holy See to extend the concession of the Archdiocese of Baltimore to all the churches in the United States, and the request was granted. Some writers (cfr. Wapelhorst, "Compendium S. Liturgiæ," n. 191, Ed. 10) hold that not all the concessions of the Archdiocese of Baltimore were extended to all the United States. The reason for this opinion is very probably because the Fathers of the Council enumerate only a few points in the petition, not all concessions; but their main petition was to obtain the extension of the Baltimore concessions, and the few points are merely stated by way of example or to point out some of the main differences between the Baltimore form of the Forty Hours' Devotion and that of the Clementine Instruction.

THE PRIEST AND THE MOVIES

By THOMAS M. SCHWERTNER, O.P.

About ten million Catholics attend the movies once every week in the United States. They form a good proportion of the total attendance at the twenty thousand moving picture theatres of the land. It is worthy of note that 85 per cent of the frequenters of the movie houses are women, while 12 1-2 per cent are children. It may be conservatively estimated that Catholics pay annually at the box-office more than \$100,000,000.

Let us suppose that during the last twenty-nine years—for moving pictures, as we know them today, only date back as far as that—an equal number of Catholics had turned their steps in the direction of some form of recreation, entertainment or education, about whose moral implications grave doubts were entertained by reputable thinkers. Let us suppose, for instance, that during the last twenty-nine years ten million Catholics had taken to forms of amusement against which some kind of objection might be raised. Or, let us suppose that in that same period of time an equal number of Catholics had been inveigled into attending lectures, where the doctrines of the Church, if they were not openly attacked, were to some extent at least misrepresented, travestied or caricatured. Can we suppose that the Catholic priesthood of our country would have remained stolidly indifferent in the face of such a massive movement away from the solid moorings of the Church and her social activities towards places where danger is only too liable to lurk, not only because the theatres are in complete darkness, but also because of the promiscuity of those who attend? Can we suppose that our Catholic priests would not cast about on all sides for some means of overcoming the difficulty, or, at least, of robbing it of the most immediate of its dangers? Can we suppose that, if by reason of the comparative poverty of their congregations the priests could not supplant the moving picture productions, they would not on that account seek to exercise some kind of influence upon those who had the means and the desire to afford such amusement?

Now it must not be supposed that the moving picture industry must be condemned at one fell stroke. Probably such a condemna-

tion would not achieve very much, even in so far as our Catholic people are concerned. For, from the beginning, men have always been interested in pictures. The Church herself, in her very infancy, realized this fact, and in the Catacombs supplied pictures by means of which the minds of the people were raised to higher realms, even whilst their eyes were charmed with beauty. All during her long life, she has been the real friend of art, realizing that, the sooner man's sensibilities have been refined, the easier it is for her not only to deliver her own beautiful message, but also to win man to adore Him who is Beauty Itself. There is nothing puritanical about the Church, just as there is nothing iconoclastic. She condemned the rabid rage of the Iconoclasts in the ninth century as much as the Puritanism of the sixteenth. Therefore, the Church on general principles has nothing against the moving picture industry. So long as it observes the rules of morality for which she stands guarantee, the Church not only approves, but is willing to foster this form of amusement. For she knows that man is best and quickest educated through his eye. She is endowed with enough of the motherly instinct to know that, like Peter Pan, men never grow up. Therefore, she looks upon her own and calls them "her children," and multiplies herself in a thousand ways to reach them through a medium which is adapted to their own peculiar conditions of mind and environment. And, if an earthly mother is early aware of the educational value of pictures, our spiritual mother also arrives at the same conclusion. And, if our earthly mothers enjoy the glee of their little ones at some story which crosses the silver sheet with that rapidity which children like and desire, then surely our spiritual mother cannot remain long indifferent to the educational and recreational possibilities of the moving pictures.

These preliminary remarks, obvious as they may seem, must absolutely be kept in mind, as there is a general impression abroad that the Catholic Church is opposed tooth and a nail to moving pictures. This, probably, is one of the subtlest, as it is also one of the more chronically uncharitable aspersions cast upon the Church. If she has on several occasions through the mouths of her Bishops opposed moving pictures, it was because these have failed to realize the ideals for which she stands—ideals which she could not surrender without being unfaithful to her divine mandate of

saving men's souls. Thus, for instance, in the early days of the moving picture industry, the German Bishops assembled at the tomb of St. Boniface at Fulda warned parents about the danger to children's eyes from a too frequent attendance at the movies, which were then in their infancy, and still characterized by that flickering motion which could not but be detrimental to the vision of the little ones. Again and again, especially in the days when small moving picture houses sprang up over night like mushrooms after a thunderstorm, the Church raised her voice in protest against theatres in which no attention was paid to ventilation and other questions of comfort or sanitation. But, more frequently still, she condemned pictures whose plots were sensual, whose themes were debasing, whose appeal to the emotional in men was extravagant and too long sustained. It did pain her mother's heart to see her own children deliberately step down from the high uplands of moral and idealward living, whither she had led them at the cost of much time, labor, and worry, and plunged into the valley where "the beast that is in man" was unleashed to roam about at will. Had the Church not condemned such movies, she would have lost her own self-respect and the respect of those whose approbation is worth while.

After the first orgy of sensuality on the screen, the moving picture producers saw the need of coming around to the position of the Church in the matter of production and exhibition. No one blamed the industry when it held out for the better type of theatre with more attention to sanitation and ventilation. No one blamed the industry when it realized the imperative need of exercising some kind of censorship over the pictures that were produced. The better elements in our communities had lifted their voices in loud protest against the debauchery of children's and women's minds as a result of attendance at salacious films. This movement became so widespread that 85 per cent of those engaged in the manufacture of films organized the national association known as the Motion Picture Producers and Distributors of America, Inc. In their articles of incorporation they professed themselves ready "to establish and maintain the highest possible entertainment, moral and artistic standards of motion productions." That they really meant what they professed, appeared from the selection of Mr. William H. Hays, former Postmaster General, to direct the affairs of the organization. Immediately Mr.

Hays organized a Committee on Public Relations (representing approximately one hundred of the nationally organized associations) to serve as a medium of communication between the public and the producer. Thus, an "open door" was given the public to bring before the producers their ideas as to just what constituted the kind of films desired by the masses. As a consequence, many objectionable features were eliminated before the picture itself was released for public exhibition. In this matter of cleaning up the movies, Mr. Hays has acted in an eminently constructive capacity. Only those who seek to fatten their own purses at the expense of the public, have ever raised so much as one word of objection against his appointment and the manner in which he has carried on consistently and persistently a campaign of the greatest moral significance.

If the Catholic Church was not afraid to lift up her voice against the objectionable features of moviedom long before it realized the disorders in its own house, then she was amongst the first to applaud and to second the efforts of the Motion Picture Producers and Distributors of America. When, after the War, the National Catholic Welfare Conference was organized along efficient lines, the Moving Picture Bureau was commissioned to look after this part of the campaign, and also to coöperate as far as possible with the moving picture industry itself. It must be said in all truth that, from the beginning, the N.C.W.C. struck out in the right direction when it insisted on cultivating a higher moral and cultural growth in the individuals who frequent the moving picture theatres. From the beginning it resisted mightily all efforts to be sucked into the whirlpool of national censorship, which it considered as a violation of one of the fundamental principles of our American liberties. At a time when men were ready to muzzle almost everybody or anything, the Catholic Church, with rare common sense, took its stand four-square against any tampering with the basic liberties guaranteed us by our national charter. The Church knew well enough that sumptuary legislation effects very little besides breeding a race of hypocrites. The surest method of reform is to set the individual's heart in the right direction and to teach him how to keep to the right way. For this reason, the N.C.W.C. has by means of pamphlets and weekly critiques of current films sought to cultivate Catholic opinion as regards the best products of the industry. Its slogan has

been to "Boost the Best." It has not held out for an undue injection of Catholic topics, themes, or scenes in pictures which are intended for the masses generally. If it does raise its voice at all, it is against things that go counter directly to morality. Naturally, it opposes any misrepresentation of Catholic truth, life or devotion. Aside from all this, it has lent a willing hand to Mr. Hays in the reforms which he set on foot, and which he has succeeded in effecting quickly and thoroughly.

Perhaps the purged spirit in movieland showed itself to best advantage in the new class of films that became so popular at once. There will be none to deny the educational value of pictures representing the history of our own land, such as *The Chronicles of America*, *The Covered Wagon*, *The Iron Horse* and *The Pony Express*. In a young land like this, there is great need of insisting upon the glorious story of our beginnings, if the growing-up generation is to appreciate the precious inheritance which is theirs, and the newcomers to our shores are to be inspired with a proper love and reverence for their adopted land. Historical romances like *America* and *Janice Meredith* cannot but have an elevating influence upon those who are in danger of forgetting the sacrifices our fathers made to enjoy in this land the blessings of liberty without European dictation. The dramatic life of Abraham Lincoln cannot but impress upon us the need of keeping seamless the garment of our glorious liberty. Then, too, there is a new kind of picture which has found instant favor, called *The Famous Music Master Series*, representing the lives of the great musicians. The reels are accompanied by the masterpieces of these great composers. No one can gainsay the æsthetic value of such pictures.

Within the last two or three years religious themes have appeared on the silver sheet. Thus, for instance, no expense was spared to produce *Ben Hur* in the most elaborate fashion. *From the Manger to the Cross* gives a vivid unforgettable picture of the life of the Master. There is a series in circulation depicting scenes from the Old Testament. At the present time, we have travelogues on the Holy Land, which cannot but familiarize men with the background of Our Saviour's life.

Only since Morris Gest produced *The Miracle* has the theatrical world awakened to a realization of the highly dramatic possibilities

of the Catholic liturgy. That spectacular production did more than anything else to bring it home to the average American mind that the Catholic liturgy is one of the most soul-moving agencies in this world. As Romano Guardini has shown in his magnificent monograph *Vom Geist der Liturgie*, it is essentially dramatic. A careful reading of St. Paul's Epistles is enough to convince one of that. The early as also the medieval Church realized this thoroughly and left no stone unturned to afford the people religious services whose appeal none could resist, whose symbolism was easily communicable to the most slow-witted. It was during the Reformation that the liturgy was uprooted, like so many other manifestations of Catholic life. We are just now beginning to recover from that shortsighted assault upon the educational activities of the Church. It is worth keeping in mind that at the present time several of the best films give large space to Catholic devotional services. Thus, for instance, in the film *The Wedding March* practically the entire Catholic marriage service with nuptial Mass is portrayed. In *The Prince of Tempters* there is shown with liturgical accuracy the monastic reception of the religious habit. Report has it that Papini's *Life of Christ* is about to be screened, thus offsetting the effects of that lopsided picture of Him given by Bruce Barton in *The Man Nobody Knows*.

In view of the popularity of religious themes in our most recent movies, it is strange that no larger space has been given to the Sacrifice of the Mass, which is not only the central act of our holy Faith but also its most dramatic action. If it is true that most of the screen representations of Christ rather insist upon His human side, then it stands to reason that any portrayal of the Mass must accentuate the divine side. And that is precisely the thing the world most of all today needs to learn and keep in mind. Even Catholics are running the danger of looking rather too exclusively at the human side of our Lord. The atmosphere we breathe seems endowed with a fatal facility for eating away our reverence for the God Man.

To the American priest, therefore, it will come as welcome news that a screen portrayal of the Holy Sacrifice down through the ages is about to be produced. Eminent ecclesiastics have been approached for their opinion as to the advisability of such a film. And they have been unanimous in endorsing the plan. Every effort will be made to be absolutely faithful to theological orthodoxy and historical ac-

curacy. Thus, we shall be able to see just how Mass was celebrated in post-Apostolic times in the Catacombs, how during the course of the ages, often in the face of great odds and even death, Catholics vindicated for themselves their inalienable right to kneel at the foot of Mount Calvary, how throughout the centuries the Mass was surrounded with pomp and pageantry, especially at International Eucharistic Congresses, and how in all corners of the world the Blood of the Second Abel cries to heaven for mercy upon a sin-sated people. As a means of making the subject of the Eucharist vivid and immediate to our people, nothing better can be imagined. Should this film ever appear, it will but serve to back up the teaching of the Catholic priest in the pulpit as to the renewal of Christ's Sacrifice in our midst until the end of time.

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

Christian Churches

I. PERIOD OF THE PERSECUTIONS

The supreme liturgical function of the Catholic Church is the sacrifice of the Body and Blood of the Son of God in the bloodless oblation of the Mass. This sacrifice was first offered by our Lord Himself "in the night wherein He was betrayed." Thus it comes about that the Upper Room of that thrice-blessed house in which this wondrous scene was enacted, was also the first church of the New Law. We know for certain that, when the Apostles in their turn repeated what they had seen the Master do, they did not depart from the simple ritual with which He accompanied the stupendous *Actio* of the first Mass. The plain, unadorned record of the Gospels, together with the details added by St. Paul, are an adequate description of the Apostolic Liturgy.

If it be inconceivable that the Apostles should have altered anything in the ceremonial of the Eucharistic Sacrifice, can we believe that they did not likewise hold in especial reverence the room where it was first enacted? Surely, they were as true to human instinct as we should have been. Now, we are all conscious of an impulse to preserve intact and unaltered those places, or rooms, where something out of the common has taken place. We may take it for granted that, in all subsequent celebrations of the Eucharist, the Apostles would arrange the room on the lines of that Upper Room, which held so many precious memories for them.

The first believers were assiduous in their visits to the temple. They freely joined in the songs and prayers of the multitude which never failed to gather there, the Apostles themselves giving the example. So far there was no need of meeting-places of their own. the distinction between the worship of the temple and the practices of the first disciples being as yet not finally established. But there was one rite—and that the essential one of the New Faith, the one which definitely marked off the Church from the Synagogue—which could not be accomplished under the porticoes of the temple—that is, the

Eucharistic repast or the "breaking of the bread," as it is called in the Acts. This essential act of the new religion was performed in the privacy of the houses of the faithful. They would meet, now in one house and now in another, according to the number of those who attended and the capacity of different dwellings to accommodate them. As we have said above, at these assemblies the external setting would be reminiscent of that of the room, the image of which must have been deeply engraven upon the memories of so many among them.

There were, therefore, as many churches as there were houses of the faithful; but there was nothing permanent in these domestic sanctuaries. Each house or domestic church, however, became of necessity a rallying point for the faithful, so that their attention would no longer be exclusively focussed upon the Temple. These meeting-places would likewise draw the hatred and the hostility of the Jews. The Acts relate how "Saul made havoc of the church, entering in from house to house, and dragging away men and women, committed them to prison." (Acts, viii. 3). At Jerusalem these domestic churches must have been fairly well-known, but at Damascus they were more hidden, for, though Saul knew of the existence of a Christian body there, he was less certain of his ability to lay his hands upon them: "if he found any men and women of this way, he might bring them bound to Jerusalem" (Acts, ix. 2).

When the Apostles, and chief among them St. Paul, turned to the Jews of the Dispersion and finally to the Gentiles, they organized local and domestic churches in all the cities of the Empire. Thus, there was one at Troas, a spacious room on the third floor of a house, "in which there was a great number of lamps"—obviously not for the sole purpose of illumination, but likewise for the sake of ornament and symbolic meaning. At Rome there was a church, or place of assembly, in the house of two wealthy merchants, Aquila and Prisca. The habit of meeting in the houses of some wealthy member of the church lasted during the whole period of the Church's struggle with Roman paganism—that is, during the first two or three centuries. Often not a room merely, or a hall, would be set apart for religious purposes; at times the owner of a vast building would give up his house permanently, and turn it into a church. We know

that such was the origin of most of, if not all, the great basilicas of Rome.

There exists a curious and bewildering book, called *Recognitiones Clementinæ*, dating back perhaps to the latter half of the second century. We read there that, whilst St. Peter stayed at Antioch, more than ten thousand people were baptized within the brief space of seven days. A certain Theophilus, the chief citizen of Antioch, was among the converts. He turned the principal hall of his house into a church or meeting-place, and Peter set up there his pontifical chair, while great crowds flocked together to listen to his teaching: *domus suæ ingentem basilicam ecclesiæ nomine consecraret, in qua Petro Apostolo constituta est ab omni populo cathedra, et omnis multitudo quotidie ad audiendum verbum conveniens* (cfr. Leclercq, *Dict. d'archéol. et de Liturg.*, IV, col. 2285).

A far more precious piece of information, because strictly authentic, is found in the Acts of the Martyrdom of St. Justin. The judicial inquiry bears witness both to the number of those who, in the early years of the second century, had embraced Christianity, and to the multiplicity of churches and oratories. When the prefect inquired about the meeting-places of the Christians, Justin refused at first to give a precise answer: "Dost thou imagine," he asked, "that we all meet in one and the same place? Not in the least, since the God of the Christians is not confined to one place, but, while invisible, fills heaven and earth, and everywhere is adored by the faithful and His glory lauded" (*quoniam Christianorum Deus loco non circumscribitur, sed, cum invisibilis sit, cælum et terram implet, atque ubique a fidelibus adoratur et ejus gloria collaudatur*). Pressed by the prefect to tell where they met and where he himself gathered his disciples, Justin replied: "Until now I have lived near the house of a certain Martin, close to a bathing establishment bearing the surname of Timiothinum." These baths appear to have belonged to Timothy, the son of Pudens. "I have now twice come to Rome, but I know of no other place except the one I have mentioned. If anyone came to visit me, I expounded the true doctrine to him."

In the Acts of St. Cecilia we read that the Saint, stricken to death, pleaded for a truce of three days, so as to give her time to make over her house to the Church in order that her former home might become an oratory (*Triduanas a Domino poposci inducias, ut domum meam*

ecclesiam consecrarem). Unfortunately, scholars doubt the absolute genuineness of these Acts, but surely we may be permitted to attach no small value to the age-long tradition of Rome, which entertains no doubt as to the authenticity of the wonderful story.

Not only in the houses of the wealthy and in the aristocratic quarters of the city, did the Christians establish their meeting-places. On the left bank of the Tiber there stood a hospital for old soldiers (*taberna meritoria*). On or near that spot a fountain of oil suddenly gushed up from the ground and flowed for a whole day, the miraculous oil streaming down into the Tiber. This event took place a short time before the day on which our Lord was born. Oil is an appropriate emblem of the Messiah, the Anointed One, whose name is sweet and dear to His followers, even more than the most fragrant perfume (*oleum effusum nomen tuum*). The miraculous fountain of oil was but yet another of those prodigies by which even the pagan world was prepared for the advent of a Saviour.

Now, the spot where the oil welled up from the earth became dear to the first Roman Christians. The district was rather low and disreputable, but the faithful acquired the site, though not without much litigation. Lampridius tells us that the Emperor Alexander had himself to adjudicate between the Christians and the innkeepers (*popinari*) of the district, or possibly only the caterers who ran a canteen there for the benefit of the veterans. The historian has preserved for us the verdict of one who was perhaps the best of pagan Emperors. This Cæsar was of opinion that it was better that God should be worshipped under whatever form rather than the holy spot should be given up to riotousness (*melius esse ut quomodocumque illic Deus colatur quam popinariis dedatur*). St. Calixtus erected here the first public place of Christian worship in Rome, and so it comes about that *Sta. Maria in Trastevere* is, in many ways, one of the most venerable and interesting among the many sanctuaries of the Eternal City.

Even more interesting is the Church of San Clemente. St. Clement was baptized by St. Peter, and is called by St. Paul a "fellow-laborer," one of those "whose names are written in the book of life" (Philip., iv. 3). Clement erected an oratory in his house, which in the fourth century was replaced by a larger edifice. St. Jerome speaks of this sanctuary as being long established, even

in those days (*Nominis ejus memoriam usque hodie Romæ extructa ecclesia custodit*).

II. THE FIRST CHRISTIAN PLACES OF WORSHIP

Many people imagine—and the idea has had currency during many years even among the learned—that, during the three centuries which preceded the peace of Constantine, the Church was reduced to worship invariably in secret and under precarious conditions. Our imagination has been so impressed with pictures of crowds of believers huddled together in the narrow corridors of the Catacombs, that we are only too ready to think that the Church had been driven wholly underground by successive edicts of persecution. It is true there were periods when the only means of safety lay in flight—that is, in seeking shelter among the dead. However, there were no laws of expropriation aimed at the faithful such as were enacted, for example, in England during the reign of Elizabeth; the only persecution which sought to rob the faithful, not only of their faith, but likewise of their temporal possessions, was the awful persecution of Diocletian. History tells us that it was a common occurrence for pagans to be present at part, at least, of the religious meetings of the Christians. Even the power and authority of the Popes made itself felt in public life, so that St. Cyprian was able to make the amazing statement that the imperial authority became jealous of the influence wielded by the Bishop of Rome. When St. Cornelius was elected to the See of Peter, Decius experienced greater uneasiness than if he had learned that a competitor for the imperial dignity was in the field: *Cum multo patientius audiret levare adversum se æmulum principem, quam constitui Romæ Dei sacerdotem* (St. Cyprian, *Ep. ad Antonian.*).

The persecution of which the Church was the object during a period of some two and a half centuries, was never universal and simultaneous in the strict sense of the word, except possibly during the fierce onslaught of Diocletian. As a rule, the persecution would break out spasmodically, striking now this local church, now that; but between bouts of violence there were periods of comparative peace and security, when the Faith could strike its roots deep down in the soil of Roman society. Even at the last, when Diocletian sought to stifle the Church in the blood of her children and ordered

the destruction of their churches, some parts of the Empire escaped his fury, for Eusebius tells us that Constantius Chlorus, who ruled over Gaul, Britain and Spain, protected the followers of Christ, would not allow them to be denounced to the magistrates, and saw to the safety of their sacred buildings (*Hist. eccl.*, VIII, 13). Lactantius, however, declares that he spared the faithful, but permitted the demolition of the churches.

Finally, not to prolong our researches, there is one witness which leaves no doubt whatever that, long before the peace, the churches and oratories of the Christians were both numerous and perfectly well known to the authorities. There are decrees of Maximin and Galerius which alternately ordain the destruction of Christian sanctuaries or their confiscation, and again restore them to their lawful owners. Even their reconstruction is commanded, when they had been destroyed, to enable the victims of their fury to pray for the safety of the Emperors. Eusebius gives the text which goes so far as to prescribe that "the Christians who have left the religion of their fathers, should again return to a good purpose and resolution." The egregious document ends by permitting that "there may be Christians again, and that they may restore their houses in which they were accustomed to assemble, so that nothing be done by them contrary to their profession" (*op. cit.*, VIII, 17).

We know very little about the external appearance and inward appointments of these first Christian places of worship. Outwardly, they cannot have differed much, if at all, from the ordinary Roman dwellings. Internally, there were even then those dispositions which are demanded by the very nature of Christian worship. The most obvious division of the building was that of the sanctuary (or chancel) for altar and priests and the nave (or main space of the hall in which the faithful were accommodated, the sexes being rigorously separated from each other).

The houses of the well-to-do of that period did not show the endless variety which is observable in modern dwellings of the same class. They all conformed to a common type. Around a large central hall, in which the family gathered and where guests could be entertained, there were grouped the various domestic rooms and offices. It was in the great central hall that the meetings of the faithful took place, the adjoining rooms being used for those other

purposes which the corporate life of the Church implied, such as the care bestowed upon the sick and the poor, alms-giving playing a great part in the religious life of the faithful. The Roman dwelling was the ideal Christian "church." Its largest hall (the *atrium* and *tablinium*) was used for liturgical purposes; the *triclinium* would accommodate the guests of the *agape*, which was a feature of the gathering; and from the various offices distribution could be made to the poor by the deacons of the church. The rooms adjoining the central hall were certainly used as store-rooms. It is hardly conceivable that the deacons, who had charge of the temporalities, would live, so to speak, from hand to mouth, and only buy provisions just sufficient for each meeting of the faithful. That the various churches had their treasury and store-rooms closely connected with the place of worship, is readily gathered from what we read in the Acts of St. Lawrence. When that holy deacon felt that persecution was impending, he promptly disposed of the possessions of the Roman Church, by distributing them among the poor. Thus, when the governor of the city, who was at least as eager to confiscate material goods as to compel the Christians to worship idols, demanded of Lawrence the surrender of the treasures of the church, the holy deacon led him to the rooms adjoining the church where he ministered, and, pointing to the crowd of the poor and lame and diseased whom he collected there, he declared these to be the treasure of the Church: *Postulat sibi ab immaculato sacrarii præsule opes ecclesiasticas . . . inferri. Cui Levita castissimus, ubi eas repositas haberet, ostendens, numerosissimos sanctorum pauperum obtulit greges, in quorum victu et vestitu inamissibiles condiderat facultates* (St. Leo, *Sermo in S. Laurent.*)

If we bear all this in mind, we shall readily understand the astonishment of Eusebius when he beheld the vast structures which, in the days of peace, gradually replaced the humbler sanctuaries of former ages. Thus also we understand the oft-recurring expression, *domus ecclesiæ*—that is, the house where the assembly of the faithful met, not only for religious purposes, but for the manifold activities connected with a large body of people.

One last remark must be added with regard to worship in the Catacombs. When the virulence of pagan persecution rendered assemblies in their churches impossible, the Christians of Rome

sought shelter underground in the burial places of the dead. Divine Providence had made provision for the safety of the Church through the very laws of the State which sought to encompass its destruction. In common with all nations, the Romans had the utmost reverence for the burial places of the dead. The mere fact of burying a body in a given spot rendered that place sacred: *religiosum locum unusquisque sua voluntate facit, dum mortuum infert in locum suum* (*Digest.*, I. 8, 6, §4). The ground was thus withdrawn from the ordinary law, and not subject to either *usucapio* or *prescription*. The law protected the last resting-place, not only of its owner, but that also of those whom he allowed to be buried alongside of him. So the early Christians felt fairly safe, when they met in the cemeteries which we know as the Catacombs. Here there are not only long, narrow corridors, lined with graves rising in tiers, but broad, open spaces, which served as churches. Anyone who wishes to have a description of one of these subterranean churches need but turn to the ever-delightful pages of Cardinal Wiseman's "Fabiola." One brief extract may be permitted us, describing such a church discovered in the cemetery of St. Agnes. It was divided into two by a corridor.

"Each of the two divisions was double, that is, consisted of two large chambers, slightly separated by half-columns. . . . But the most remarkable feature of this basilica is a further prolongation of the structure, so as to give it a chancel, or presbytery. This is about the size of half of each other division, from which it is separated by two columns against the wall, as well as by its lesser height, after the manner of modern chancels. . . . At the end of the chancel, against the middle of the wall, is a chair with the back and arms cut out of the solid stone, and from each side proceeds a stone bench, which thus occupies the end and two sides of the chancel. As the table of the arched tomb behind the chair is higher than the back of the throne, and as this is immovable, it is clear that the Divine Mysteries could not have been celebrated upon it. A portable altar must, therefore, have been placed before the throne, in an isolated position in the middle of the sanctuary; and this, tradition tells us, was the wooden altar of St. Peter" ("Fabiola," chapter XVI).

This disposition of the underground church must have been copied from the arrangements made in the *domus ecclesiæ* above ground, and it was subsequently adhered to when, at the Peace of Constantine, basilicas were erected all over Italy and the Roman Empire.

FUNDAMENTALS OF CHURCH-BUILDING

Relations With the Architect and Contractor

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In the first paper of this series I called attention to the glories of the Catholic architecture of former times, and stated that architecture is an art which should find its first and noblest expression in the house of God and in other ecclesiastical buildings. In addition, I emphasized the necessity of choosing only fully competent Catholic ecclesiastical specialists to prepare the plans, because only by this method can one secure buildings at all worthy of comparing with the architectural creations of those older and more artistic times.

In the present paper, I shall briefly discuss the relation between architecture and its sister arts, and shall then give some advice as to the relations that should obtain between owners, architects, and contractors. Finally, I shall make some general comments on construction, materials and supervision.

Of the five arts, poetry, music, painting, sculpture and architecture, the last alone is an exigency of life. It is sometimes called "the most useful of the fine arts and the finest of the useful arts." The sister arts of architecture are sculpture and painting, and, in fact, sculpture might be rightfully described as the twin sister of architecture.

The sister arts of architecture are entirely independent of utility, or are only by chance connected with it. They emanate wholly from a desire for something beautiful, whereas architecture is the resultant, primarily, of practical requirements, beauty being only an adjunct.

From one point of view, the twin sisters, architecture and sculpture, are indeed identical, for each consists in modeling in three dimensions certain materials in forms pleasing to the eye. Because of the regrettable divorce existing today between the craftsman and the architect, this relation between sculpture and architecture is now generally forgotten. In medieval times, the architecture (or *chef tailleur*) was a sculptor, and the sculptor was an architect;

and even late in the Renaissance period sculptors like Michelangelo and Samsovino became architects of great renown.

The real parting of the ways between these two arts occurs at the point when it becomes necessary to make architecture serve some useful function, such as, for example, a place of worship. Mere beauty of form then ceases to be the first consideration. Walls and roofs must protect the spaces used by the people for the performance of their religious duties, and special and convenient places are required in which the clergy can conduct the religious functions.

When an edifice is so constructed as to satisfy well all its practical requirements, it is said to have a good plan. The plan is the first and most important thing toward the achieving of an artistic and practical result in a building. An edifice which is accurately planned to answer its *raison d'être*, will be always useful, and may become beautiful.

One of the primary points in a building or group of buildings is, thus, usefulness in plan. Every building is erected to serve a utilitarian purpose. The church must be a suitable place for the performance of liturgical functions; the school or college must satisfy the conveniences for teaching; the rectory and the convent must be fit abodes in which the priests and religious can reside; the hospital must lend itself well to the care of the sick, and so on for the rest of the category of buildings.

These few examples will reveal the special aim which distinguishes architecture from the other arts. Its function is fundamental and primarily utilitarian, but, if it fulfills a utilitarian purpose only, it forfeits all claim to be considered among the arts. This is especially true in the case of churches, which, if they do not furnish a proper setting for liturgical ceremonies and provide an atmosphere of devotion, lack the chief characteristic of ecclesiastical architecture, and become mere conventicles or auditoriums. Hence the necessity of entrusting such edifices only to ecclesiastical specialists.

RELATIONS BETWEEN OWNER, ARCHITECT AND CONTRACTOR

Some practical advice on how these relations should be arranged may be appreciated by many of my readers. Heretofore, there has been prevalent an unfortunate custom of selecting the architect

by the competitive method, i.e., by inviting from four or five to a dozen architects to furnish sketches without reimbursement, informing them at the same time that the best design is to be selected by the "building committee." If these committees understood architecture, there might be some defense for this custom, but they have invariably to seek the aid of an expert professional adviser to determine the design deserving of the commission to erect the edifice. This wrong system ought to be done away finally, for it is so unfair and wasteful that a good architect cannot afford to devote all the care and time to the drafting of his plans which the importance of the matter calls for.

If the competitive method is to be continued, at least let the Competition Code of the American Institute of Architects be adopted. This provides for the following: (1) A written program prepared by a professional adviser (that is, an architectural expert), and distributed to all competitors, so that all designs will be worked up from the same basis; (2) a small reimbursement to be paid to each competitor for the time consumed in making his design; (3) a professional adviser of recognized standing to be selected by the committee and to decide which design is most satisfactory according to the written program, and will result in the best architectural edifice. Generally, the same professional adviser drafts the program and selects the best design, and a certain stipend must be paid to him for his services. But, as stated in the first paper of this series, the best results are usually obtained by selecting an architect according to the quality of the work he has produced, and engaging him to draft the best plan to meet the local requirements. The expensive and wasteful competitive method is thus avoided—for the expenses are ultimately borne by the builder. Besides, the close personal contact between the builder and architect during the drafting of the plans and the assurance that his work will receive recognition, spur the architect to devote his very best efforts to his task.

When one is contemplating the erection of a building (be it church, chapel, school, rectory, convent, monastery, or asylum), the first problem that should be solved is not the selection of a site, as is generally supposed, but the employment of an architect. The general custom is to buy a piece of property, and later decide on

the architect. However, this is a "hind foremost" procedure, for the architect is in a position to advise prospective owners whether or not properties are suitable for building purposes, for location, condition, size and contour, etc. Naturally there are cases where it is not possible or even advisable to select the architect first, but, whenever practicable and when a project of great importance is under consideration, this procedure should be followed. The architect would make no additional charge for advice in matters of this sort, when assured of the commission to draw the plans for the proposed structure.

Assuming that the architect has been chosen, the next question to be discussed is the contract between the architect and owner. To safeguard both the owner and the architect against misunderstandings, a formal contract should be drawn up and signed between them. The American Institute of Architects' contract form is commonly used, but, if for any reason that form is considered undesirable, it can serve as a basis for the drafting of one suitable to both parties. A binding contract with the architect can also be made by a simple letter, wherein the architect undertakes to render certain services for a stipulated stipend. If accepted in writing by the owners, this letter forms a contract. In counselling the written contract rather than a verbal one, I may recall that building operations usually cover at least a year's time (and frequently several years), and humans are prone to forget speedily many details agreed to by word of mouth only. A written agreement is the best corrective for a faulty memory. The contract with the architect should state the fee to be paid by the owner to the architect and the exact method of payment. The fee should be 6% on new work and 10% on alterations. This percentage is based upon the cost of the building or alterations, and the architect's services include sketches, working plans, specifications, details, drafting of contracts, issuing of certificates of payments to the contractors, and the supervision of the work. The usual practice is to pay one-fifth of the entire commission (based upon the approximate total cost) to the architect when his sketches are approved, and subsequent payments should be made to him periodically as the work on the plans progresses until a total payment of three-fifths of the entire commission is reached when the drawings and specifications are

ready for the bids. After the construction begins, the remaining two-fifths of the commission should be paid to the architect in instalments, according as the certificates of payments to the contractors are issued. The architect should have charge of the superintending of the building until its completion. Payments should in justice be made to the architect while the plans are being prepared in his office, since his draughtsmen's salaries, rent, traveling expenses, including his own living expenses, go on all of the time, and the drafting of a set of general plans is the most expensive part of the architect's work. These general plans are also the most important part of the architect's activities, for on them really depends whether the building will be good, indifferent or bad. A precise survey of the property on which the building is to be built should be provided for the architect at the owner's expense. Without this survey the drafting of a correct set of plans is impossible. The survey should be made by a competent engineer, and should show the boundary lines of the property, easements, rights and restrictions, the contours of the land, the elevations, the lines of the streets and pavements, the sewer, water, gas, electric and telephone lines, and the location of trees, etc.

The full regulation commission should be paid to the Catholic architect on all classes of work. If he is an ecclesiastical specialist of the highest type, is conscientious, and devotes the proper time and study to your plans, he will derive from his fees nothing more than a fair living for himself and his family. If he has devoted his life to ecclesiastical art, he should not therefore be denied the equivalent received by the commercial practitioner, who devotes his time to public school, bank, hotel and office building work. As mentioned in the first paper of this series, any architect who attains prominence in the Catholic field is usually automatically barred from outside work. For this reason, he must depend in his Catholic work, for he has no secular work to fall back on. The regulation charge of 6% for a building—about one-seventeenth of the cost of the building—is not high for the services of a high-class specialist, even if these services are measured only according to the standard of dollars and cents. By drafting his plans wisely, eliminating all needless expenditures, and seeing that his client gets full value for every dollar spent, a competent architect will prove

himself an economy, and not an expense. And, while his fee adds more to the material value of the building than any other equal expenditure, he will lend to your building a permanent distinction and a devotional character that are not of less importance and value because they cannot be appraised in terms of money.

In securing bids from contractors, pastors will find it more advisable to follow the policy recommended above for the choice of an architect. Invite and accept bids only from competent and reliable firms. Bids from "undesirables" are misleading, and it would be fatal to accept them.

After the general contractor has been selected and before work is begun, a contract between the owner and the contractor should be drawn up and signed by both parties. Generally the "uniform contract" is employed, but that of the American Institute of Architects also serves the purpose. It is well to have the contractor put under bond furnished by a reliable surety company, especially if the amount involved is considerable; if, however, the amount is small, this precaution can be dispensed with, especially if the contractor is a responsible party. The cost of the bond is $1\frac{1}{2}\%$ of the amount of the contract. The bond is of service principally in securing the owner in the event of the financial collapse of the contractor. Should the contractor fail, the Bonding Company then sees that the work is completed without loss to the owner.

The methods of financing a building proposition are many and varied, and the owners can best judge this matter for themselves. In many recent drives for funds, professional men who specialize in managing campaigns of this sort were employed, and in some cases made a success where otherwise there might have been a failure. If a church is in prospect, a system which may help tremendously to augment the funds is that of arranging to have practically everything, within reason, visible to the eye in the shape of memorials, as was done in the new Catholic Cathedral of Westminster in London and in other churches.

RELATIONS WITH YOUR ARCHITECT

Having chosen an architect of the type advised in the first paper of this series, you should give him your full confidence and co-operation, if you wish to succeed in your determination to secure

the best possible building. His views on matters of art and design should be accepted and relied upon implicitly, for his advice is based on long study and experience. His choice of materials for the proposed building should receive your approval, as well as his designs for the altars, church furniture and so on. He should have a free hand in choosing the artists who are to aid him in producing good architecture, for again he is better fitted by his experience to select collaborators who can execute his ideas satisfactorily. These collaborators are the stained glass manufacturers, the decorators, the sculptors, the mosaic and metal workers, and so on. In addition, he should have charge of the landscape work that should surround all buildings, excepting perhaps occasional ones in crowded sections. The opinion of some of the laymen may well be consulted in some matters pertaining to buildings, such as, for example, the mechanical equipment, the heating, plumbing, etc. But, in regard to æsthetic matters, the opinion of the architect should never be ignored, provided the cost of the building is not augmented beyond the appointed limits. If you have chosen a worthy architect, he is entitled to your confidence within these limits—especially in the case of a church wherein everything should be selected or designed by the architect if artistic harmony is to be preserved in the edifice. In the case of schools, hospitals, convents, etc., there are obviously many things that may be left to the choice of the owners—for example, school desks, hospital equipment, etc., where utility rather than beauty of construction must be given first consideration.

If a church is the problem in hand, the architect should (as already said) be consulted and his advice followed with regard to all altars, stained glass windows, sanctuary fittings, organ case, baptismal font, stations of the cross, lighting fixtures, candlesticks, etc. These fittings frequently make or mar an edifice, and the owner needs expert advice in their selection. It is not sufficient to have a good architect for the shell of the structure only, on the pretext that things such as those just mentioned need not be placed in the architect's hands. It cannot be emphasized too often that when a church is being planned everything contained therein, from the west portal to the apse and from the dome cross to the pavement, should be in perfect harmony, and the creation of this harmony is the task of the architect. Let it be borne in mind that to build

the bones of the structure well, and then finish in a pinchpenny manner, is quite inadvisable. We shall venture below our opinion as to the best policy to be followed if the full execution of the plans are temporarily impossible. The advice that the architect be commissioned to design or select the church furniture and so forth is not given so that the architect may reap any extra remuneration. As a matter of fact, he usually loses money on the designs for furniture, altars and so on, because the making of such designs is so very tedious, laborious and expensive a work that it is only his desire to see everything harmonious in the building that urges the architect to undertake it.

As time is necessary for the designing of worthy buildings, the architect should be given plenty of time within reason for the preparing of the plans. Next to talent and ability, time is the most important thing in this matter. Drawings have to be made and remade. The finished drawing that you see is only one of dozens that have been made and discarded. It is only a tyro who will attempt to dash off a complete set of plans, and the result of these hurried plans will inevitably be unsatisfactory in the finished building. The good architect tries every imaginable way before he decides upon the best and most practical solution of the problem in hand. What does it matter if a month or two more is taken by the architect for studying the drawings, after you have dreamed of and waited for your building for ten or fifteen years? This small amount of extra time given to the architect may mean the difference between a mediocre building and a masterpiece. And, when it comes to the approval of the final plans, the owner should approach them in this fashion: "A little knowledge of art is a dangerous thing, and I shall not require my architect to subordinate his seasoned judgment in important matters to suit my own fancy. Perhaps my personal taste has a leaning toward something different from that which he has drafted. Having chosen him as an outstanding man in his profession, I shall second and not thwart his aims. For I am not building for myself, but for my congregation and for future generations. Something is not necessarily right, simply because I like it. It is, therefore, preferable for me to build that which is correct, that which is designed by an ecclesiastical

expert, that which will stand the test of time. I will place implicit trust in my architect, whose reputation built on solid accomplishments assures me of the successful conclusion that I desire." Facing the erection of a building in this frame of mind and having chosen a Catholic ecclesiastical architect of the highest type, the owner may confidently expect an exceptionally fine piece of architecture.

Criticism during construction by members of the congregation does more harm than good, because it is impossible to judge details before the structure is complete, and laymen cannot visualize the whole structure from the plans. It is the *ensemble* that counts, and much unpleasantness would be frequently avoided if the architect were given an opportunity of completing his work before criticism is offered. If the pastor will stand by the architect in the case of premature criticism, the critics will ultimately be silenced.

When the funds of the parish are insufficient to complete a proper building, it is advisable to build only a portion. It is far better to be assured of an eventually grand structure than to erect a parsimonious complete one, which is almost sure to become disliked after a few years by the members of the congregation and the public in general. In cases of this kind, a tower might be left for the future, the final decoration of the sanctuary could be postponed, a transept could be omitted temporarily, and even the main façade and full extension of the nave might await a more opportune season. Temporary altars could be put up, and many other schemes might be devised to serve present needs without sacrificing our ideals for a truly worthy edifice. Build at least a part of the structure right, and rest assured that after a few years your congregation will feel an even greater enthusiasm to complete a monument so nobly begun. Most of the noblest monuments of Christian Europe were the work not merely of generations but often of centuries. But the artistic ideal was never lost sight of, and rarely has the Christian faith found such eloquent expression as in this tireless labor of generation after generation. Each generation labored with patience, and was fully content as long as it contributed something toward the final completion of a church that would suggest the holiness, the sublimity and the very eternity of the God to which it was dedicated.

CONSTRUCTION

Good materials must be used and inspection and supervision by the architect should always be arranged for. Economical building means using the best materials within reason; these will stand time's wear and tear, so that the upkeep will be kept down. By the best materials are not meant expensive and extravagant ones; the latter, while generally substantial although not necessarily so, are not necessary, and they will never improve a poorly designed building, although they may add to the beauty of a well-designed one. In other words, material will never make a building, but a building can often be the making of a material.

The best grade of workmanship should also be obtained so that maintenance charges will afterwards be low. Cheap, shoddy materials and workmanship are not economical, because higher upkeep costs will more than offset the immediate saving. A building constructed with poor workmanship and shoddy materials may have a solid look, but it will not be solid. Furthermore, when good workmen are asked to build with cheap materials, they have a tendency to shirk their work; but when good materials are used they will take an interest in their work, for, like good mechanics, they take pleasure in a good job. Buildings should not be built with the kind of workmanship and materials that will make the congregation distrust the construction. Permanent materials always create a sense of security and respect.

In general, when Catholic buildings are put out for bids, the lowest bidder, whether he is a responsible contractor or not, is awarded the contract. If it happens that the low bidder is an irresponsible contractor, he probably means to make up for his low bid by sacrificing the materials and construction. It is, therefore, better to pay a little more to a responsible man.

SUPERINTENDENCE

If owners do not secure the architect's supervision on the building, the following are general points to watch:

(1) Care should be taken to preserve all trees on the property, excepting obviously those displaced by the building. Occasionally trees can be cut down to enable a building to be better visualized,

but as a rule there are only too few trees around the parish buildings. Trees that are left should be protected by strong board boxes while the building is being erected.

(2) The excavation should be carried down to the correct depths as shown in the plans, and the soil that is to be used for after-grading should be put at convenient places for future handling.

(3) For reinforced concrete see that the rods are bent in the right way and placed in the correct position. In columns and walls be sure that the reinforcing wire mesh and rods are correctly placed.

(4) Steel work should be riveted and as little bolt work as possible should be used. Care must be taken for all connections. The steel work should be plumbed after erection, and two good coats of paint should be used for the shop and field coats in different colors.

(5) The brick work should have the joints well filled with mortar.

(6) One should inspect the lumber to see that it is as specified, and the grounds so that they be correctly placed for all finish.

(7) For wood flooring it is important to see that it is as specified and also well laid.

(8) The lath for the plastering, whether wood or metal, should receive attentive examination.

(9) It should be seen that the mortar is properly mixed and put in place. The number of coats of plaster should be checked, and also the kind of plaster finish. The plaster walls should be true and plumb.

(10) The labels on the paint and varnish cans should be noted, as they arrive at the job. See that no gasoline or naphtha is used for adulterating, and that the correct number of coats of paint is given.

(11) Only the best hardware should be purchased, as it is exceedingly poor economy to try to save money on this item.

The heating, plumbing, lighting, etc., of churches and other ecclesiastical buildings will be treated in a later paper.*

* The next instalment will discuss the selection of a site, and will give some advice on the planning of a parish group of buildings.

ANSWERS TO QUESTIONS

STATUS OF MISSION CHAPELS ATTACHED TO PARISH OF RELIGIOUS ORGANIZATION

Question: Many religious houses in the United States have a parish attached, and frequently several mission chapels in the country districts at a considerable distance from the parish in the town or city are attended by the priest of the monastery to which the main parish is attached. What is the status of these mission chapels? Are they separate parishes, and, if so, who appoints the religious priest to take care of the mission? If they are not separate parishes, are these chapels under the control of the religious pastor of the main parish, so that it is his duty to appoint the priest who shall attend to the mission, and has he the supervision and responsibility for whatever is done at the mission chapel?

RELIGIOSUS.

Answer: The Bishop of a diocese cannot without permission of the Holy See unite a secular parish to a religious house. When the Holy See has given its consent to the transfer of a parish to a religious community, the religious organization appoints one of its priests as pastor, but the appointment does not take effect until the Bishop approves of it, and institutes the appointed priest as pastor (cfr. Canons 1423 and 1425). The Code of Canon Law does not determine what superior or chapter of the religious organization has the right to appoint the religious pastor; this must be determined by the Constitutions of the various organizations. It is certain from the principles of Canon Law that the erection of a parish as a legal entity depends on the local Ordinary. Whether, therefore, a certain territory and the Catholic people living therein do or do not constitute a parish, depends on the Bishop. If the territory of a parish is very extensive, the Bishop may permit a pastor to erect one or several chapels in different sections of the territory for the convenience of the people, and these chapels are dependencies of the main parish church until such time as the Bishop sees fit to separate them from the main parish and makes them independent parishes.

The mission chapels spoken of by our correspondent are not erected in a section of the territory of the main parish, but rather in a territory separated altogether from that of the main parish. As a rule, the mission chapels are built by the religious organizations in some district that does not belong to any parish in particular, where a few Catholic families are scattered over a wide area or in

some new settlement. There are usually no other formalities except that the matter is discussed with the Bishop as to the need of a chapel for such districts, and permission is granted to the religious to erect a chapel and organize the scattered Catholics of that district. Unless the territory where the mission chapel is erected is, with the consent of the Holy See, transferred to the religious, they have merely a temporary administration of that district, and it cannot be considered either as a subsidiary chapel of the main parish or as a distinct parish incorporated in the religious organization. The Bishop usually commits it to the Provincial of the religious organization to appoint the priest who is to take charge of the mission chapel and the Catholics of the district for which the chapel has been built. Generally speaking, the priest appointed has the same status as the religious pastor of the parish attached to the monastery, though the district has not been formally raised by the Bishop to the rank of a parish. It follows that, unless the district is incorporated into the religious organization with the consent of the Holy See, the Bishop is free at any time to make the district a distinct parish and appoint a priest of the diocese to take charge of it. If any other agreements have been made to the effect that eventually the district is to be incorporated into the religious organization, such agreements should be made in writing and in the form of a binding contract between the diocese and the religious organization.

FIRST RELIGIOUS PROFESSION MADE OUTSIDE THE HOUSE OF NOVITIATE

Question: It happens sometimes that, in religious organizations with two years' novitiate, the novices after the first year are sent to other houses, and, because of the great distance from the house of novitiate, the novice is not sent back to the novitiate for the profession but is ordered by the Superiors to make it in the house where he has worked or studied during the second year of novitiate. Is such a profession valid?

MAGISTER NOVITIORUM.

Answer: Before the promulgation of the Code of Canon Law there was no general law that the novitiate had to be made in the special house set apart for the training of novices. Canon 555 of the Code demands, under pain of invalidity of the profession, that the one year of novitiate be made in the house of novitiate. Canon 574, § 1, demands that the first temporary vows after the completion of the novitiate be made in the house of novitiate; but this

Canon does not say that it is necessary under pain of invalidity of the profession to make the first profession in the house of novitiate. Wherefore, Vermeersch-Creusen ("Epitome," I, 578) conclude that the profession made in another house would not be invalid. Until an official Declaration is issued, that conclusion seems to be legitimate. However, the practice is not permissible, for the Sacred Congregation of Religious, speaking of communities which have a second year of novitiate and whose Constitutions permit the Superior to send the novices to another house during the second year, demanded that the novices shall be recalled to the house of novitiate, and shall stay there two months prior to the profession to prepare themselves for it (November 3, 1921; *Acta Ap. Sedis*, XIII, 539).

SPONSORSHIP IN BAPTISM

Question: It happened to me that, while baptizing, I forgot to remind the godfather to touch the infant held by the godmother at the pouring on of the water or immediately after it. In fact, the oversight did not come to my mind until I returned from the church to the rectory. Did the man become godfather of the child, and what is to be done about the mistake? SACERDOS.

Answer: The oversight may easily happen without any fault on the part of the priest. However, it is a condition for valid sponsorship that the sponsor touch the child in the act of the pouring on of the water or immediately after it (cfr. Canon 765); wherefore, the omission of the physical contact with the child prevents his becoming a true sponsor in the meaning of the term in Canon Law. Nothing can be done, as is evident, to correct the mistake. In the baptismal record, which should be absolutely truthful, the man's name cannot be entered as sponsor, but may be entered as witness (*testis*).

APPROVAL FOR HEARING OF CONFESSIONS AND FACULTIES FOR INDULGENCING RELIGIOUS ARTICLES

Question: May a priest who has no faculties for hearing of confessions and who, through membership in the Society of the Propagation of the Faith or the Confraternity of the Death of St. Joseph, has certain faculties to attach indulgences to religious articles, make use of the faculties (e. g., on the occasion of his first Mass, or at any other time when he is not approved for hearing of confessions)? SACERDOS.

Answer: It is evident that the faculty of blessing religious objects with indulgences is not necessarily connected with the faculty

of hearing confessions. By the Divine law the minister of the Sacrament of Penance must be a priest, and he must have received jurisdiction, but the same is not necessarily required for applying indulgences to others. It depends entirely on the will of the Supreme Authority of the Church whether the faculty of applying indulgences is given to a priest who has received jurisdiction for confessions, or to a priest who has not been granted jurisdiction for the administration of the Sacrament of Penance. Herein the Divine Law has not restricted the power of the Vicar of Christ. One must, therefore, consider the wording of the individual faculty or concession to ascertain whether or not approval for confession is one of the conditions *sine quâ non* for the exercise of the faculty. In the faculties of the Missionary Union of the Clergy, the approval for confession is a requisite for the use of the faculties; in those of the Pious Union of the Death of St. Joseph nothing is said about the priest having to be approved for the hearing of confessions, and, as the *Monitore Ecclesiastico* (4th Series, VIII, 20) remarks, one need not suppose such a condition where it is not expressed.

THE PAROCHIAL FUNERAL PORTION

Question: Canon 1236 states that, whenever a Catholic is not buried from his own proper parish church, the proper pastor shall receive the *portio parœcialis*, which share of the funeral offerings is according to Canon 1237 to be fixed in its amount by the diocesan statutes. Now, if a person has a domicile in one place and a quasi-domicile in another place or parish, is the pastor entitled to the parochial portion when the person dies in the quasi-domicile, and is buried from the parish of that quasi-domicile? Suppose he only moved to his new quasi-domicile a few weeks ago, is taken ill and dies?

PAROCHUS.

Answer: If a person has several parishes which in law are his proper parishes (*e. g.*, one where he has a domicile, the other where he has a quasi-domicile), Canon 1216, § 2, rules that the proper parish in which he died is entitled to the funeral services. If he happens to die in the parish of his quasi-domicile, the pastor of that parish has the right to conduct the funeral services, and whatever offerings are made are his without the obligation of giving any portion of them to the pastor of the domicile of the deceased. Some diocesan statutes published before the Code became law had the general rule that, if a person died outside the territory of his parish, the clergy of the parish of domicile had the right to three-fourths of

the funeral offerings, no matter where the funeral services were performed (Synod of Armagh, 1908; *Acta Ap. Sedis*, XVII, 508). Since there was nothing said about the parish of the quasi-domicile where one might happen to die, the right of the pastor of the quasi-domicile was not certain.

In the *Causa Ardachadensis*, the Holy See declared that the pastor of the quasi-domicile is the proper pastor of the person having such a domicile, and in case of death the pastor conducts the funeral services in his own right and does not owe the parochial portion to the pastor of domicile of the deceased (Sacred Congregation of the Council, June 9, 1923; *Acta Ap. Sedis*, XVII, 508).

AN APPLICATION OF CANON 1045

Question: At a mission there were quite a few marriages to be rectified, practically all were contracted outside the Church. One of these offered special difficulty because of a diriment impediment from which the Bishop could not dispense in virtue of the faculties which are granted by the Holy See to the Bishops of America and other countries far away from Rome. It is, of course, very important to rectify the marriages at once, while the parties are through the special grace of God often bestowed during a mission in the disposition of heart and soul to be reconciled to the Church and to start a good Christian life in conformity with the teaching of the Church. Can the Bishop invoke Canon 1045, § 1, which grants him very extensive faculties in cases in which the impediment is discovered only at the time when all things are ready for the marriage, and the marriage cannot be delayed without probable danger of great evil?

MISSIONARIUS.

Answer: It seems that the faculties granted in Canon 1045, § 1, may be applied to the case in question. In the eyes of the Church, all parties who since the promulgation of the "Ne Temere" Decree (1908) married outside the Church, and afterwards come to the priest to have their so-called marriages rectified, are no different in so far as marriage is concerned from parties who come to contract marriage in the regular way. Now, Canon 1045, § 1, states very generally that, whenever a marriage impediment is discovered by the priest at the last moment before the marriage is to be contracted, and the marriage cannot without danger of great evil be delayed until a dispensation can be obtained from the Holy See, the Bishop may dispense from all impediments mentioned in Canon 1043—that is to say, from all marriage impediments of ecclesiastical law with the exception of two, *viz.*, priesthood and affinity in the direct line arising from consummated marriage. The priest can dispense from

these impediments in urgent cases, when the case is occult and there is not even time to have recourse to the Ordinary of the place, and in cases where the matter could not be referred to the local Ordinary without danger of violating the seal of confession.

SECULAR CLERIC IN MAJOR ORDERS DESIRING TO JOIN A RELIGIOUS COMMUNITY

Question: Canon 981, § 1, states that clerics who are raised to major orders under the title of "service of the diocese" must take the oath to serve the diocese permanently under the authority of the local Ordinary. If such a cleric afterwards believes himself called by God to enter a religious community, does his oath stand in the way, or may he join the community, provided he has obtained leave from his proper local Ordinary? Can the Bishop oblige him to pay the diocese for his board and tuition while in the seminary? CLERICUS.

Answer: The oath to serve the diocese permanently is taken for the sole purpose of acquiring a title for ordination to major orders, and it does not prevent the cleric's entrance into a religious community. In so far as this title is concerned, there is merely a change of title effected by his religious profession—a substitution of one title for another. A cleric in major orders may not licitly leave the diocese to join a religious community without consulting his local Ordinary, and, if the latter objects to his entering upon religious life because he needs the man for work among the faithful of the diocese to such an extent that he cannot permit him to go away without depriving the faithful of some town or settlement of priestly ministration, the cleric is not allowed to go, and the religious community may not receive him.

As to the other question, whether the Bishop, in giving permission to a cleric in major orders to join a religious community, may give it under condition that either the man himself or the religious community refund the diocesan seminary for expenditures incurred by the seminary in educating the cleric free of charge, it is quite certain that the Ordinary of the diocese cannot make such a demand. The vocation to the religious life is a grace of God, and may not be turned into an occasion for a bargain. The Church wants all laymen and clerics to be free to embrace the religious life. Wherefore, also a diocesan statute demanding that a priest shall have worked for a certain number of years in the diocese before he may be permitted to join a religious community, is a violation of the freedom

of choice of religious life which the Church grants to all qualified persons. The fact that a seminarian is educated free of charge, the diocese defraying the expenses for his education and maintenance in the seminary, is no bar to the seminarian's entrance into a religious community. The goods applied to his education are ecclesiastical goods, and, if the Supreme Authority of the Church grants the cleric liberty to join a religious community without compensating the diocese, nobody else has a right to demand that compensation, for the Supreme Pontiff is the final authority that decides for what purposes and in what manner ecclesiastical goods may be used.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

Caution in the Granting of Death-Bed Matrimonial Dispensations

By DOMINIC PRUEMMER, O.P., S.T.D.

A parish priest is summoned in haste to the death-bed of Anna, the wife of a wealthy merchant. In hearing her confession, the priest learns that ten years previously she was married before a magistrate to her present husband, a non-baptized sectarian. There are no children, and Anna very earnestly asks absolution from her sins as well as ecclesiastical validation of her civil marriage. The parish priest calls in her husband, who with his wife willingly renews the matrimonial consent. As Anna is already fainting, there is no time to be lost, and the priest hastily gives her absolution and validates the civil marriage by dispensing from the *impedimentum disparitatis cultus* and the *forma matrimonii* (*viz.*, the assistance of two witnesses).

In his haste he forgets to request the ordinary "conditions" required by Canon Law. Not until after having left the sick-room, does the priest become aware of his forgetfulness. He contents himself, however, with the thought that she will soon die, so there is no need of anxiety, and furthermore there are no children. But, contrary to all expectation, Anna recovers and enjoys good health again. As time goes on, she begins to notice the growing misconduct of her husband. Things go from bad to worse, until finally conditions reach such a state that she can endure life with him no longer and obtains a divorce.

Ten years pass by. Anna again becomes fatally ill, and the same parish priest is called. He learns that, after having obtained a divorce from her first husband, she has married a Protestant and become the mother of three children. Hearing this, the priest becomes indignant and exclaims:

"You are not married! You are merely a concubine!" But Anna answers: "I was married in the Catholic Church." "Your marriage is null and void," rejoins the priest, "because your first husband is still alive. No one on earth can marry you again as long as the party of your first marriage is still living. I can absolve you from all your very grievous sins, providing, however, you promise me firmly that, should you recover, you will leave the man with whom you are living as soon as possible."

Did the parish priest act rightly?

Solution.—He was quite wrong in both of his dealings with Anna. In the first instance he could, of course, have validated her marriage by dispensing from the impediment of *disparitas cultus* and the assistance of two witnesses. The faculty of giving this dispensation was already granted by Leo XIII on Feb. 20, 1888, and is renewed in the Code (Canons 1043-44). But, *sub pœna nullitatis*, the priest must have the assurance of the fulfillment of the three "conditions," for: "The Church does not dispense from the impediment of mixed religion, except on the following conditions: (1) There

must be just and grave reasons; (2) the non-Catholic party must pledge himself (or herself) to remove all danger of perversion from the Catholic party, and both parties must pledge themselves to have all their children baptized and educated in the Catholic faith alone; (3) there must be a moral certainty that these pledges will be kept" (Canon 1061, §1). "The precepts regarding mixed marriages laid down in Canons 1060-1064 must be applied also to marriages where the impediment of disparity of cult occurs" (Canon 1071).

But is it really true that the dispensation granted from the *impedimentum disparitatis cultus* is null and void, and hence that a marriage validated in such a manner remains invalid?

Yes, it is absolutely true, and must be carefully borne in mind in granting a dispensation under such circumstances. The Sacred Office answered on June 12, 1912: "Is the dispensation from the impediment of disparity of cult, given by one possessing the proper faculty from the Holy See, to be regarded as valid or invalid, when the prescribed pledges are not demanded or are refused. *Answer:* A dispensation, given as explained, is null" (*Acta Ap. Sedis*, IV, 443). In such a case the Bishop may declare the marriage invalid, notwithstanding that the dispensation from the *impedimentum disparitatis cultus* was granted (*ibid.*).

Before the Code such was the common opinion, and, if a priest dispensed from the impediment of *disparitas cultus*, the marriage remained invalid. Under the new Code itself the same must be held, for there is no probable reason whatever for a change of the existing legislation. As a consequence, nearly all theologians who have written in recent years such as Vermeersch, Noldin, Schmitt, Linneborn, Wernz-Vidal (*De Matr.*, n. 273), hold that in no case can a valid dispensation be granted from *disparitas cultus*, unless the three known "conditions" are fulfilled. Cappello is almost the only one who teaches the contrary (*De Matr.*, n. 232), but he offers no solid reason for his opinion. Therefore, it may be said with moral certitude that the first marriage of Anna remained invalid, even after the void dispensation of the parish priest, who consequently in both cases acted wrongly.

In the first case he was naturally obliged to inquire into the matter more carefully. Once aware that Anna did not succumb, he

should have visited her again as soon as possible, and informed her that the promise to fulfill the three "conditions" was absolutely necessary, and that it must still be given. In case her recovery should have been complete, the Bishop would have to grant the dispensation, as a priest can do so only in danger of death, and when there is urgent necessity.

In the second case, as now is plain, he spoke not only imprudently but wrongly. For the first marriage of Anna never ceased to be invalid, and therefore her second marriage could be considered valid.

Under no condition should a priest under such circumstances lose either his head or his temper. On his way to minister to a sick person, he should recall his Canon Law, and above all never omit to invoke the Holy Ghost, that, with His help, he may speak and act correctly. Otherwise he may easily blunder so awkwardly that his mistakes are irreparable.

ROMAN DOCUMENTS

CHURCH HONORED WITH THE TITLE OF MINOR BASILICA

The Church of St. Mary at Minneapolis has been raised by the Holy See to the dignity of a Minor Basilica with the privileges and distinctions which of right belong to such basilicas (Apostolic Letters, Feb. 1, 1926; *Acta Ap. Sedis*, XVIII, 337).

CEREMONIAL AT THE EXHIBITION OF CREDENTIALS OF AMBASSADORS AND MINISTERS PLENIPOTENTIARIES TO THE HOLY SEE

The September issue of the *Acta Apostolicæ Sedis* publishes the rules and regulations to be observed at the presentation to the Supreme Pontiff of the credentials of Ambassadors and Ministers Plenipotentiaries to the Holy See. There is one set of ceremonies for Ambassadors and another for Ministers. If these representatives of their respective countries are Catholics, they are conducted to the Tomb of St. Peter in the Vatican Basilica after having been presented to the Supreme Pontiff (Sacred Ceremonial Congregation, July 7, 1925; *Acta Ap. Sedis*, XVIII, 350-363).

BEATIFICATION OF TWO MARTYRS

Two venerable Servants of God, whose beatification had been already approved, are now officially included among the *Beati*. The Servant of God, Michael Ghebre, priest of the Society of St. Vincent de Paul, an Abyssinian and schismatic by birth, had been converted to the Catholic faith by the Apostolic missionary, Justin de Jacobis. After his ordination to the priesthood he preached the Catholic faith in his native country with great courage notwithstanding the hostility of the schismatics. He was imprisoned, tortured and condemned to death. The death sentence was commuted to life imprisonment, but towards the end of the year 1855 he died in consequence of the hardship to which he was exposed.

The Servant of God, Natalis Pinot, pastor of the parish in the French village of Louroux-Beconnais, was persecuted in the French Revolution towards the end of the eighteenth century. In spite of the prohibition to exercise the sacred ministry, he continued to

work among his parishioners and visited secretly the neighboring parishes which had been deprived of their priests, and ministered to the faithful. On one of these occasions, while he was vested for Holy Mass, he was taken prisoner by the revolutionists, dragged before their court, condemned to death, and murdered wearing the sacred vestments (Sacred Congregation of Rites, June 3, 1926; *Acta Ap. Sedis*, XVIII, 346-350).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of December

SECOND SUNDAY OF ADVENT

Prophecy Fulfilled by Miracles of Christ

By RIGHT REV. MSGR. VICTOR DAY

"And Jesus making answer said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again" (Matt. xi. 4, 5).

- SYNOPSIS: I. Preliminary Statements: (1) First Promise of a future Redeemer; (2) Renewed and developed by subsequent prophecies; (3) These prophecies were intimately known by the Jews.
- II. Not for John's information but for their own, did John's disciples ask the question: "Art Thou He that art to come or must we look for another?"
- III. Christ made it plain that a great prophecy concerning the Messiah was fulfilled in Him, by performing miracles predicated of the Messiah, and consequently showing that He was the Messiah.
- IV. These miracles, besides, proved that Christ is God Almighty.
- V. We should admire the wisdom and goodness of God.
- VI. "Thy testimonies are become exceedingly credible." Hence the strong faith of the Apostles.
- VII. We should thank God for gift of faith, strive to preserve it, to strengthen it, that we may reap its final reward.

To understand the full bearing, the special fitness, of the answer of Christ to the disciples of John, we must go back in mind to the dawn of history; we must recall the birth of the Jewish nation, the object of its being, the belief of its mind, the aspirations of its heart. When, through the envy of the devil, man was led to break the command of God by eating of the forbidden fruit, God sentenced him to toil and suffering, drove him out of the Garden of Paradise, and closed the gates of heaven against him. However, tempering justice with mercy, He said to the devil hidden under the form of a serpent: "I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head; and thou shalt lie in wait for her heel" (Gen., iii. 15). In the original Hebrew, we read: "He shall crush thy head and thou shalt lie in wait for His heel." From

these words man learned that his case, though woeful, was not altogether hopeless, that man vanquished by the devil would in turn some day, in some way, conquer the devil, through the seed or Son of the woman. This hope of a Redeemer to come sank deep down into the hearts of man, and spread with the descendants of Adam over the face of the earth. Unfortunately, it became distorted in different ways among the various nations. To preserve this idea of the promised Redeemer in its original purity, God, two thousand or more years after He had made the above promise, called Abraham to become the father of a new race, a chosen people. Time and again God spoke to this chosen people through the Patriarchs and Prophets, renewing the former promise of a Redeemer, and each time making known some additional feature concerning Him. Four hundred years before the birth of this Redeemer, His picture had been drawn so fully by His advance agents, the Patriarchs and the Prophets, that all persons of good will could easily recognize Him when He would appear on the stage of history. His lineage, the time, the place and the manner of His birth, the character of His life, had been foretold. He was to be of the race of Abraham, of the stock of Isaac, of the tribe of Juda, of the family of David. He was to be born of a virgin, in Bethlehem, after the scepter or political power should have been taken away from the tribe of Juda before the destruction of the second Temple. He would appear as a teacher among men. He would honor the Temple with His presence. He would heal the sick, raise the dead to life again. On the one hand, He would be satiated with suffering, whilst on the other He would be resplendent with glory. He would be preceded by a special forerunner, who would prepare the way before His face.

These prophecies were recorded in the sacred books of the Jews; they were read and explained to them in the Synagogue every Sabbath day. They frequently formed the object of their conversations among themselves or with strangers. The belief in a future Redeemer was the sum and substance of the religious life of the Jews. It was, as said above, the very reason of their existence as a nation.

CHRIST ACTED DELIBERATELY TO FULFILL THE PROPHECIES

The intimate familiarity of the Jews with the prophecies concerning the Redeemer is apparent in abundant facts related in the

Bible. To give but one instance, when, upon the arrival of the Wise Men at Jerusalem, Herod inquired of the chief priests and the scribes of the people where the Messiah was to be born, they answered without hesitation, without consulting their books and without a dissenting voice, that in accordance with the prophet He was to be born at Bethlehem in Judea.

Bearing these facts in mind, let us now consider the answer of Christ to the disciples of John. When John the Baptist, the forerunner of Christ sent by God to prepare the way for the Redeemer, had heard in prison the wonderful works performed by Christ, he sent two of his disciples to ask Him: "Art Thou He that art to come—namely, in accordance with the prophecies made by God to the Patriarchs and Prophets—or must we look for another?"

John asked this question not for his own enlightenment, since he had previously pointed out Christ as the Lamb of God who taketh away the sins of the world, as the very Son of God. He made the query for the benefit of his disciples, that they too might see and hear, that they too might, by the grace of God, understand and believe.

Being aware of the familiarity of the disciples of John with the main prophecies concerning the Messiah, Christ made it plain to them that one of the most characteristic prophecies concerning the Messiah was fulfilled in Him. The prophecy referred to by Christ was the one of Isaiah (xxxv, 5-6): "Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free."

Knowing that "deeds are better things than words are, and actions mightier than boastings," Christ, as we read in St. Luke (vii. 21), "in the same hour cured many of their diseases, and hurts and evil spirits; and to many that were blind He gave sight." And then "making answer He said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, . . ."

WHAT THE MIRACLES PROVED

With their own eyes the disciples of John had seen Christ perform the works predicated of the Messiah by the great Prophet. They

could, therefore, draw but one conclusion, namely, that Jesus of Nazareth was the one that was to come, and that they were not to look for another.

The miracles performed by Christ under the eyes of the disciples of John, in His own name, by His own power, and without help from anyone on earth or in Heaven, proved more than that He was the Messiah; they established, beyond a shadow of a doubt, that He was God Almighty.

In all this we must admire the infinite wisdom of God who, eight centuries before the birth of the Messiah, foreknew the wonder works He would do. We must extol the sovereign goodness of God who, to establish the faith in the Messiah on the solid rock of philosophical conviction, foretold hundreds of years before His coming the miracles He would perform; who, as the Messiah, would work these miracles in public places, in open daylight, in the presence of friend and foe, time and again, on all classes of beings.

Well may we then exclaim with the Royal Psalmist: "Thy testimonies are become exceedingly credible" (Ps. xcii. 5)! Little then need we wonder at seeing the Apostles of Christ, witnesses of all these miracles, boldly proclaim the divinity of Christ before hostile audiences of thousands of persons, defy the sages of Greece and Rome, confound the defenders of paganism, suffer persecution, imprisonment, exile, death itself, for the faith of Christ.

LET US THANK GOD FOR THE GIFT OF FAITH

We should often thank God for the gift of faith which is bestowed upon us in the Sacrament of Baptism gratuitously, without any previous merit on our part, in preference to so many millions of our fellowbeings. We should strive to preserve our faith by leading good moral lives; for, as poison destroys the health and life of the body, so does a sinful life poison and utterly destroy the priceless gift of faith.

To preserve our faith we should shun all unbelievers and scoffers at religion, whether these appeal to us in person, or through papers, books, or theatrical representations. To strengthen the life of faith within us, we should feed it with the oil of prayer and good works, nourish it with the food of sound Christian doctrine. To reap the final reward of our faith, we must persevere in it to the

end, in spite of sickness and suffering, in spite of reverses and poverty, in spite of slander and persecution: "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for My sake; be glad and rejoice, for your reward is very great in heaven" (Matt., v. 11, 12).

THIRD SUNDAY OF ADVENT

Who Art Thou?

By THOMAS P. PHELAN, LL.D.

"Then they said to him: 'Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?'" (John, i. 22).

SYNOPSIS: *Introduction: Judea in the Days of John the Baptist.*

I. The Coming of the Precursor and His Interview with the Priests and Levites.

II. Our Answer to the World's Interrogation: "Who art thou?"

III. Our Answer to Christ on the Day of Judgment.

IV. Conclusion.

Four centuries had elapsed since Malachias, the last of the Seers, foretold the coming of a Herald to announce the advent of the long-promised Messiah, and the whole world awaited with feverish anxiety the fulfillment of the prophecy. Jerusalem had fallen from her high estate. New customs had been introduced; Roman amphitheatres had been reared and presented spectacles detestable and abhorrent to the Jewish people; the Roman eagles spread their wings in the Temple, profaning its ancient sanctity. Every change reminded the orthodox believer that Juda, under the servitude of pagan Rome, was ruled by the detested Herod, whose lineage was repulsive to the Chosen People, and whose cruelties had crimsoned her soil with the blood of her illustrious sons. Truly, the scepter had passed from the sons of Jacob to those of Esau.

THE COMING OF THE PRECURSOR

In this hour of desolation there was one consolation—the promise of God to send the Messiah. The seventy weeks of years, spoken of by Daniel the Prophet, were drawing to a close, and all Israel awaited His coming. Suddenly from the banks of the Jordan, a voice broke the appalling stillness with words of deliverance and salvation. From

the wilderness came forth a stranger, unshaven and unshorn, gaunt and ascetic, attired in a leathern girdle and a rude cloak of camel's hair, saying: "Do penance for the Kingdom of God is at hand" (Matt., iii. 2). From far and near came great throngs—Pharisees and publicans, learned and ignorant, rich and poor—to whom he preached repentance and the baptismal rite which was its symbol. The Sanhedrim, guardians of religion, watchful and suspicious of every innovation, sent priests and levites to interview this stranger and demand proofs of his mission. Perhaps it might be a portent of a great religious revolution, the destruction of paganism, the revival of the cult of Abraham, Isaac and Jacob! Perhaps the Temple, purged of Roman sacrilege, once more would be the true House of God, to which all nations would flock to offer up the sacrifices of old! Perhaps it signified a political revolution, the crumbling of heathen power, the rise of the star of Jacob, the restoration of the glories of David and Solomon! The prophecy had foretold: "The scepter shall not be taken from Juda nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of Nations" (Gen., xlix. 10). Juda was now despoiled of her ancient splendors, and Herod, the stranger, reigned. Perhaps the new teacher was Elias—for the famous prophesy of Malachias was misunderstood by the Jews—but at least he must be a prophet! To every question John answered: "I am not the Christ; I am not Elias; I am not the prophet." He might have proclaimed himself the long-expected Deliverer, and enjoyed for a few fleeting months the plaudits of the multitude and the adoration of all Judea. Perhaps he might have rallied around him their warriors, and made war on the well-disciplined legions of Rome. Perhaps he might have assumed kingly honors, and enjoyed a brief but precarious reign. Years of fasting and prayer in the desert had subdued all pride and ambition in the heart of John, and he confessed that he was not the Christ, but "the voice of one crying in the wilderness: Make straight the way of the Lord" (John, i. 23).

OUR ANSWER TO THE WORLD'S INTERROGATION: WHO ART THOU?

What would be our reply, if, like St. John the Baptist, some person of worldly importance should ask: "Who art thou?" Would pride or humility dictate the answer? Proud of our wealth, our education,

our political preferments, our social standing, would we imitate the Pharisee and boast of our petty possessions, our meager talents, our civic influence, or would we emulate the poor publican and confess our frailty and corruption, our insignificance and worthlessness? Would the admiration of false friends and fawning sycophants be honey to our lips and music to our ears, and would we bask contentedly in their empty and meaningless compliments? Or would we recall the words of the Psalmist: "He remembereth that we are dust. Man's days are as grass, as the flowers of the field so shall he flourish" (Ps. cii.-14-16)? In one short century our very names will be forgotten and our ephemeral deeds consigned to oblivion. Millions have trod the earth during the centuries, yet how few have left footprints on the sands of time! The most powerful rulers, the most gallant warriors, the most learned philosophers flit like phantoms across the pages of history. And what are our insignificant accomplishments compared to their brilliant achievements? In a few short years, death will claim us as victims, and only our nearest kin and our dearest friends will remember our former existence. "The number of the days of men at the most, are a hundred years; As a drop of water of the sea are they esteemed; and as a pebble of the sand, so are a few years compared to eternity" (Ecclus., xviii. 8). We are only pilgrims in this vale of tears, infants crying in the night, awaiting the day of real existence, eternity with God in our true home.

The Boast of Heraldry, the pomp of Power,
And all that Beauty, all that wealth e'er gave,
Await alike the inevitable hour,
The paths of glory lead but to the grave.

OUR ANSWER TO CHRIST ON THE DAY OF JUDGMENT

When life's fitful fever is over, and we stand before the judgment seat of Christ, how shall we answer Him, when He asks: "Who art thou?" Deception and evasion will not avail us then; we must answer truthfully. In this world we may have deceived weak man, but we cannot deceive the Omniscient God. Will our reply be like the answer of the good and faithful servant: "Lord, thou didst deliver to me five talents, behold I have gained another five, over and above" (Matt., xxv. 20)? Or shall we voice the hopeless excuse of the wicked and slothful servant: "Lord, I know that thou art a hard

man, Thou reapest where thou hast not sown—and being afraid, I hid my talent in the ground” (Matt., xxv. 24-25)? Will the just Judge be satisfied with our replies? Will He consign us to everlasting perdition with the wealthy and powerful Dives, or will He take us to the bosom of Abraham with the despised and wretched Lazarus? Our destiny is in our own hands. The Master has given us free will, and we may choose the straight and narrow path to eternal salvation, with its sacrifices and sorrows, its obscurity and desolation, or we may elect to follow the broad and easy way with its fleeting pleasures and sinful whims, which are the harbingers of everlasting death. Every man has sufficient strength to save his soul. He has in the sacraments channels of God’s grace to purge him from sin and to increase his fervor; he has in prayer a weapon wherewith to storm the citadels of Heaven; he has the Commandments to warn him against the pitfalls of a sinful world. If he listens to the siren song of the world and closes his ears to the voice of God, how shall he answer Christ’s question: “Who art thou?” His reply can be only a faltering recapitulation of his dismal worldly triumphs, which are worthless in the eyes of the Judge. Like Esau, he has bartered his eternal inheritance for a mess of pottage. On the contrary, the humble man who answers with the meekness of the poor publican or the confidence of the repentant thief, will receive eternal happiness as his portion.

CONCLUSION

During the holy season of Advent, the Church recalls to our attention the story of the great saint, John the Baptist. In the Gospels of the four Sundays, his voice echoes through the centuries bidding us do penance, for the Kingdom of God is at hand. He warns us to despise our puny deeds and paltry talents, to accept with patience our trials and sorrows, to endure our sufferings, as John welcomed imprisonment and death for the sake of Christ. According to the standards of the world, his mission was a failure, his end inglorious. Yet Christ has praised him in terms that rank him among the greatest sons of Adam: “Amen, I say to you, there hath not risen among them that are born of women, a greater than John the Baptist” (Matt., xi. 11). When the final summons comes and we leave the land of exile, the Master will say to us: “Who art

thou?" May we be able to respond humbly that we are only worms of the earth, unfaithful servants seeking forgiveness for our transgressions in the Blood of the Lamb. Then the Saviour of mankind will take us by the hand, as little children, and guide us to our true home, as he welcomed our saintly prototype, St. John the Baptist.

FOURTH SUNDAY OF ADVENT

A Christmas Gift for Christ

By J. ELLIOT ROSS, C.S.P.

"Prepare ye the way of the Lord, make straight His paths" (Luke, iii. 4).

SYNOPSIS: I. (a) Christmas today means gift-giving.

(b) How banks establish Christmas Clubs.

II. Don't forget a present for Christ. Give Him some conquered vice or acquired virtue.

III. That means joining a spiritual "Christmas Club," which depends on: (a) the principle of thrift—a little each day means a great deal in a year; (b) concentration on one vice or one virtue.

IV. Give this Christmas present to Christ.

Christmas is the season of gift-giving. An almost unbreakable social custom demands that you should remember parents and relatives and friends with appropriate presents. You must take care to omit no one. And, if by chance you forget someone who gives to you, it is a cause of deep mortification.

All this, of course, requires money. And it may at times have been difficult for some of you to meet your obligations in the way of presents. Hence, banks take advantage of this season to drive home to you the need of saving against the day of giving! They advertize "Christmas Clubs" to make the situation easier for next year. By joining such a club, you agree to deposit so much each week until next Christmas, in order that you may be relieved of the embarrassment you feel now. It is a wise plan, and I commend it to anyone who has felt financially embarrassed at this season.

DON'T FORGET A PRESENT FOR CHRIST

But I am not interested in teaching you a lesson of thrift, good as that may be. I want to bring home to you the fact that, in all

this orgy of gift-giving, your best Friend is frequently forgotten—Christ Himself. Of course, Christ ought to be the central figure of the celebration of Christmas. The feast is named after Him. It gets its significance from His birth. And the very custom of giving presents to human friends comes from the gifts that the Wise Men of the East brought to Christ shortly after His birth. Nevertheless, many persons who know all this, who call themselves Christians, forget Christ in the distribution of their presents. How many times, perhaps, have you too forgotten Him!

I am not speaking now of giving to Christ's representative on earth, the Church; nor of giving to the poor, who, Christ has said, are in a certain sense Himself; nor of giving to Christ in the Eucharist, as a chalice or flowers for the altar. All these are good ways of remembering Christ. But there is still another way of giving to our Lord. And sometimes those who will give generously of material things to the Church or to the poor, forget this other way in which they can give to Christ. For it is much easier to give of one's possessions than to give oneself. And the kind of giving I speak of implies a giving of yourself to Christ. For that gift is the making straight the paths of the Lord in your own life.

It means rooting out your sins and vices. It means plucking them up bodily and laying them on the altar. It means turning away from that old occasion of sin, whatever it may be, and turning to the little Infant in the crib. It means the acquiring of positive virtue.

What can you give to Christ in this way? What sin have you conquered, what virtue have you gained, during the past year? Have you prepared His way, and made straight His paths? Or have you forgotten Him in your eagerness to remember human friends? Do you come to Him empty-handed? Are you spiritually "broke"?

JOIN A SPIRITUAL "CHRISTMAS CLUB"

Well, the probability is that, unless you joined some sort of spiritual "Christmas Club" last year, you haven't really any gift of this kind for Christ. But you can learn from past mistakes, and begin right now to save up for next year's gift. And that is where you can learn from the children of this world. As they start now to prepare financially for next Christmas, so you can start now to pre-

pare spiritually for it. But you must have a spiritual system, just as they have a financial system. You must put aside so much each week, if you are to have a present for Christ next year in the shape of some conquered sin, some acquired virtue. You must start a spiritual "Christmas Club."

It is an interesting fact that old Benjamin Franklin, who was the personification of worldly thrift, also urged the practice of this systematic spiritual thrift. And you can be pretty sure that any plan which appealed to this hard-headed American was recommended by a well demonstrated practicality. The idea of a spiritual "Christmas Club" is that you pick out some one sin you are going to attack, and preferably the most fundamental one you have. Concentrate your effort on that. Cut down the number of times you commit it each day. And keep a bank book of it, as it were, in which you debit yourself for each fall.

CONCENTRATE ON ONE VICE OR ONE VIRTUE

Or, better still, have a sort of double entry bookkeeping. Pick out the virtue that is opposed to your most fundamental failing, and put your concentrated efforts into its practice. For the practice of the virtue will gradually eliminate the vice, and the positive attitude of practising the virtue is healthier and ultimately more effective than the negative one of avoiding sin. Christ summed up the Decalogue positively in two commandments to love. "Thou shalt" is a greater driving force than "Thou shalt not." Under such a plan you would debit yourself with the number of times you failed, and credit yourself with the number of times you practised the virtue.

Compare one day's record with the next, and one week's with another. If you are thoroughly in earnest, you can have a real present for Christ next Christmas. For you will have filled up some valley of sin in your soul, you will have removed some mountain of crime, you will have acquired some virtue. You will have prepared the way of the Lord in your heart; you will have made straight His paths in your life. This concentration on one small point of the spiritual life and systematic record-keeping of results, is the most effective means ever devised for securing advancement in virtue. I have called it a spiritual "Christmas Club," but our ascetical writers know it as the particular examination of conscience. It has been

practised for centuries in the Catholic Church, and it is even said to have been invented by the Greek philosopher, Pythagoras.

THE PRINCIPLES OF SPIRITUAL THRIFT

There are two principles on which this idea of the spiritual "Christmas Club" depends. One is the principle of thrift, that many a mickle makes a muckle. Cutting down one sin a day, and improving each day's record, finally means complete success. You can build a spiritual future by adding one virtuous act to another, as you can build a material future by adding dollar to dollar. The man who never before had a hundred dollars for presents at Christmas time, may yet be able to deposit two dollars a week for a year through a Christmas Club. And the man who never made any spiritual progress by a blanket resolution to be good all along the line, may succeed by saving a little in the way of sin, by adding a little in the way of virtue, each week.

The second principle is that of concentrated effort on a subdivision of the object to be gained. Spread your resolution over the whole field of the moral life, and you remain just about as before. Or you may even get worse. But throw what will power you have against just one sin, and you may succeed. Will power is like water. If you cover a whole field with it in the form of rain-drops, the weeds simply grow the ranker. But if you gather it up into one stream it will uproot the mightiest oak. Divide your enemy, and you can conquer in the war against sin, as well as in military tactics. Take sins one at a time, and you can break the habit, as you can break a cable one strand at a time.

If you have never tried out this system of spiritual saving, begin now. While the spirit of Christmas is strong in your heart, make the resolution that you are going to give a Christmas present to Christ, and the kind of present He most desires. Material things for the Church and the poor are good in their way, but it is your own heart that Christ wants above all things. Can you refuse the Infant Saviour anything at this time?

THE PRESENT CHRIST MOST DESIRES

And remember that the supernatural is not unnatural. It is above the natural, but it is to a certain extent built upon the natural, as

the superstructure of a building is above the foundation, yet built upon it. As a consequence, there are many natural things that will help you in the supernatural life. And one of them is system. If you applied as much real thought and system to your religious life as business men do to their worldly affairs, you would be better Christians. You can learn a great deal from the children of this world. Learn the principle of thrift and system. Start a spiritual "Christmas Club" so that next year you can give a worthwhile Christmas present to Jesus Christ Himself.

CHRISTMAS DAY

The Fulfillment of Great Expectations

By FRANCIS X. DOYLE, S.J.

*"For this day is born to you a Saviour, who is Christ the Lord" (Luke, ii. 11).
SYNOPSIS: I. Christmas is the fulfillment of great expectations.*

II. Description of the first Christmas.

III. How we should celebrate Christmas.

Christmas is the fulfillment of a season of great expectation. It was so with the first Christmas, and it is so today. Indeed, Christ was called the "expected of nations," and one of the most intriguing studies in human history is to trace from the very beginning of the world, through all the vicissitudes of its people up to the time of Cæsar Augustus, this persistent hope of a Redeemer. At times the hope was worn to a mere thread, because the personality of powerful rulers, spreading their conquests throughout the world, tended to make men believe that no Redeemer was needed, that man could take care of himself, that by his own natural endeavors, by the brilliance of his genius, by the sacrificial blood of millions of soldiers crushed in the conquests of world-rulers, man was self-sufficient, needing no Saviour.

But thinkers perceived the superficial character of this grandeur. The world-ruler of today became the bloody victim of tomorrow; his empire, grown suddenly like a mushroom in the night, collapsed with his death; and to these thinkers the nations of the world seemed to be like so many huge ten-pins, set up and knocked down continually for the amusement of some great military genius with power enough to hurl the devastating ball.

Philosophers began to despair. Man, left to himself, rose speedily to the highest summits, and as speedily plunged down to the deepest abyss. Was there ever to be an end of this topsy-turvy? Was that thread of persistent prophecy, guarded so well by the Hebrew people, ever to be fulfilled? When, where, how was the expected of nations to come?

CHRISTMAS IS THE FULFILLMENT OF GREAT EXPECTATIONS

And today the situation is somewhat similar. Christmas is still the fulfillment of great expectations. All around us we see world-conquerors, if not by the sword and the blood of fallen men, then at least by the might of money, by the extent of far-reaching enterprises, by the authority of politics. The thinker of today perceives that all these things are superficial; that they do not save men; that they do not touch the yearning soul of man. There must be something left out of the reckoning. Where, when, and how, will come the One who will lift up and save mankind? The same question that was asked by the ancients is asked today, but there is this great difference; we have the answer, they had the thread of hope; they looked forward to His coming, we look backward on His coming; we see their expectations fulfilled in His birth, life and death; we now know that, by living His doctrines, our own great expectations will be fulfilled in a happy life in this world and a companionship with Him in the next.

For the past week or so our expectations have been mirrored in the varied activities of life. You could not turn anywhere without seeing signs of great preparations. Everywhere—in the houses, the streets, the shops, the factories, the schools, the churches—there have been the continuous murmurings which are the harbingers of approaching merriment.

This day a universal greeting will resound on every side. "Merry Christmas! Merry Christmas!" will be heard at every moment. You will greet your Catholic and Protestant friends with these words, spoken smilingly and exultingly; and your greeting will be returned in happy tones, with laughing eyes and hearty handclasps. You have been preparing for this day in your homes. Quietly, with a sort of smiling secrecy, you have found out what presents would please, what little concrete expression of your love for your family

or your friends would bring the glad cry of surprise and the happy smile to the faces of your loved ones. Why have you done all this?

And last night you lighted the Christmas candle and sat waiting with hushed breath and deep thoughts for the hours of Christmas eve to pass away; waiting in awesome expectation on the threshold of Christmas day; waiting with a deep content and an overwhelming gratitude to God. For what were you waiting? For Whom? And, when the day came at last, you said to each other: "Merry Christmas!" and all day long you have been giving and receiving this same greeting? Why?

And, as you came to church, you saw the green wreaths and the red holly berries in every window; you caught glimpses of Christmas trees brightly decorated, and from the houses came the sounds of cheerful laughter, of innocent merriment, of joyous surprise. And in this church you see the signs of a great celebration; the altar is decorated for the festival; the priest has donned the best vestments; the altar boys wear their finest cassocks; the people seem conscious that this is a day set apart of all the days of the year, as they bend lower and more devoutly than ever when the Sacred Host is raised on high; our blood leaps and our cheek grows pale with emotion when the sweet old strains of "Adeste Fideles" ring solemnly in our ears. Why all this? Tell me the reason for all the preparations, all the festivity, all the joyous greetings, the desire to give joy and happiness to others on this day? Your answer is very simple, for you are rather surprised at the question. Christmas has come once again, and all this festivity and colorful greeting is nothing but our poor human way of expressing joy at the coming of the expected of nations. This is the birthday of Our Saviour, Jesus Christ.

What an absurdity, then, if Christ is left out of Christmas? We prepare for the expected of nations; we celebrate His coming, His birthday; and we look not to the fulfillment of that expectation, we rejoice in the birthday of no one in particular! Christ is the center of our rejoicing, its cause, its climax, and in order that we may not lose the proper significance of Christmas merriment, let us go back to the snowy hills of Bethlehem, and become silent spectators of that first Christmas morning, when the expected of nations came at last into the world.

DESCRIPTION OF THE FIRST CHRISTMAS

Come with me into the little town, and I will point out very briefly some things worthy of your attention. You will note that the town is small and very crowded. The rude houses cannot accommodate the influx of visitors. Even the inn, with its comparatively large courtyard and rough stone porticoes, cannot begin to shelter all those who demand admittance. Selection is carefully made, and the wealthy are received while the poor are sent away. The people must erect tents, tether their beasts of burden where they can, and find what shelter is possible from the freezing heavens and the cold hard earth.

Notice the people. They are descendants of King David; they walk in conscious pride of such glorious ancestry. They are wrapped in long flowing robes, warm and brightly colored; and, as they hurry to and fro in the bitter night air, they greet each other as do members of a family who have been long separated.

They discuss in frowning anger the reason for their presence in Bethlehem; they murmur against Cæsar Augustus and his empty pride in having the census taken, for this census required that each person should go into his own city, and there be listed on the rolls. This meant many weary miles of winter travel for the people crowding that night into Bethlehem, travel endured because Cæsar, far off in Rome, well sheltered amid luxuries, wished to know how many human beings bowed under his imperial sceptre. The whim of Cæsar caused the suffering and inconvenience of millions of people, but Almighty God used the whim of Cæsar to fulfill the old prophecy that the Messiah would be born in Bethlehem of Juda.

NO ROOM FOR MARY AND JOSEPH

Two persons in all that throng attract little notice. They are descendants of royal David; they are very quiet, very much worried, and much too insignificant to be noticed in such a throng. Joseph, the carpenter of Nazareth, and Mary, his virgin wife, are even refused admittance to the inn. There is no room for such poor people! There is no room even in the houses of Joseph's relatives, and Joseph simply must find room, because Mary was with child and the time of her delivery was near at hand. Notice her, O brethren!

The sweetest thing that ere the sun shone on! A little maid about eighteen years old, favored by God Almighty, for nine months ago the Angel had come to her while she was at prayer and announced to her that she was to be the Mother of Jesus.

At last Joseph and Mary go into the hills near Bethlehem, and find shelter in an unused stable. Think of Mary's thoughts! No one of all those thronging travelers except Joseph knew her greatness; no one knew that the Angels of God were waiting, waiting for the supreme moment in the history of Heaven and Earth, when they could sing their announcement to the world that Christ was born, the Saviour of men. Yet she knew Whose mother she was! And, like any mother, she wished that her Son should be born in warmth and comfort, in fitting shelter, at the very least with the small conveniences that any poor mother would have at the birth of her child. And she saw this stable! Could it be the will of God that her Son was to be born in the rough home of animals? But bending her motherhood and its hopes to the will of God, whose marvelous instrument she was, she entered that stable, and, as the quiet midnight hour drew near—as the stars gleamed with piercing bright rays as if trying to look into that poor stable, as the snows all around on the hills were bathed in the moonbeams—Mary, the Virgin, by the power of God, brought forth God's all-holy Son, and she wrapped Him up in swaddling clothes, and laid Him in the manger.

Kneel with her at the crib; gaze with her eyes, if you can, on the Child that is born for us, a Saviour. For this is Christmas, and this alone! Here are all the expectations of the weary world fulfilled, and from this moment to the end of the world the peace and hope of Christ will renew the tired soul of mankind. Outside the stable, angel voices dispel the fears of awkward shepherd lads, and bid them be at peace and go over to Bethlehem to see this wondrous thing that has come to pass. Kneel there with these poor, faithful, simple people, the first strangers to adore the new-born Lord. Here is no place for the haughty, the proud, the vainglorious Cæsar; but, if you are poor in spirit, if you are faithful and simple of heart, come, and rest here, kneel by Joseph and Mary, pray hard in the depths of your souls, be silent, give what spiritual gifts you can, and gaze in wonder on Mary's Son, the Son of God. Do this, and you will know what Christmas means, you will know what the Angels meant

when they sang: "Glory to God in the highest, and on earth peace to men of good will."

HOW WE SHOULD CELEBRATE CHRISTMAS

Now, every birth is the beginning of a new life in the eyes of the world. Christ's birth is the beginning of a new life for the world. Every birth must influence men, and no birth has ever heralded such a beginning, such an influence as the birth of Christ. Paganism and old debasing beliefs wane in the brightness of Christmas stars, and the peace of Christ that surpasseth all understanding assumes its soothing empire over men's souls. Since that day, two thousand years ago, the palace of prideful Cæsars has crumpled, but the spirit of Christ has held sway; for in the stable of Bethlehem Cæsar kneels beside the shepherd, the poor beside the rich, the ignorant beside the learned, all in one firm fellowship of redeemed mankind gazing in gratitude at the crib of the Saviour. Christ's birth was the beginning of a new epoch, and, every time we celebrate Christmas, we rejoice that the era of Christ has come.

You see how meaningless Christmas is, if Christ is left out! Christmas means "Christ's birth," "Christ's feast day." When you cry "Merry Christmas," you say: "Be merry because Christ is born; be joyous because of Christ; be happy in Christ; be jubilant because Christ's birth has been the beginning of Christian peace and hope; He is here, the expected of nations; be merry; be glad; rejoice—for now all men are brothers redeemed by the Son of Mary."

If then Christmas has this meaning, if Christmas is the beginning of Christianity, and if you are glad because of that beginning, you will celebrate Christmas truly only when you yourselves make a beginning to be better Christians.

You do well to decorate your homes, to give presents, to exchange happy greetings, for, if ever you should rejoice, this is the day, the birthday of Christ. But, as the day goes on, pause now and then in your gladness and ask earnestly: "Is Christ the center of it? Am I in the cave of Bethlehem, kneeling by Mary and Joseph and gazing on the Face of the Infant Jesus? Or am I leaving all these out of my Christmas celebration?"

Think then that Christ's birth meant a beginning of new and

wonderful blessings for the whole world, the beginning of peace and hope, and ask yourself if this Christmas is going to mean a new beginning of Christian peace and hope in your souls, in your homes, in the lives of your loved ones, in the quiet, strong, Christian influence you can exert on your fellowmen all during the coming year.

If you go away today with the thought in our minds: "I must be a better Catholic this year than any year before," then, of course, your Christmas joy is substantial, well worth while. Let me urge you to pray during the rest of this Christmas Mass that your future days may be a reflection of the Cave of Bethlehem—of simple Christian peace and faith and hope. May you all for the rest of your days kneel silently at the crib of Christ, beside Mary and Joseph and the shepherds, gazing happily on the Face of the Infant Jesus! This is my hearty Christmas greeting to you all.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS

By WILFRED MUSGRAVE

The Simplicity of Christ's Coming

"You shall find the Infant wrapped in swaddling clothes and lying in a manger"
(Luke, ii. 12).

- SYNOPSIS:** I. *Great contrast between the detailed accounts of present-day affairs and the simplicity of the Gospel narrative of the Birth of Christ.*
 II. *Necessary to fill in details.*
 III. *Why did Christ come in such tragic poverty?*
 IV. *Lesson from shepherds' visit.*

It is one of the characteristics of the present day that events which are really important and those which are not, are both reported with a fullness of detail that is simply amazing. The event may be the most tragic or the most trivial; it may be an affair of love, or crime, or sport, or politics. Whatever it is, every item is set forth with meticulous care; the life history of the chief actors is given, photographs of the persons engaged in the event figure in every paper, and there seems to be a positive conspiracy among the various journals to make the event stand out before the popular gaze, and to focus the attention of the whole world upon the matter thus presented. Neither pains nor expense are spared. The only pity is that too often the subject is most unworthy of such labor and expense.

THE SIMPLICITY OF THE GOSPEL NARRATIVE

In the inspired Scriptures we are told that "God's ways are not our ways," and this is very evident when we contrast the stark simplicity with which the greatest event this world has ever seen is reported. "The Word was made Flesh and dwelt amongst us," says St. John. He has already, in the sublime words with which he begins his Gospel, told us that "the Word was God"; but the beloved Apostle does not attempt to awe us or to frighten us with a long account of how it all came about. No; he states quite simply: "The Word was made Flesh and dwelt amongst us." St. Luke, it is true, gives us many more details, but even in his account the report is so brief and so simple that the tragedy underlying it is almost glossed over, and we accept it as quite natural, and it moves us scarcely at all. Yet, if we do pause to think, how wonderful it all is! Listen again to the words of St. Luke: "It came to pass that in those days there went out a decree from Cæsar Augustus that the whole world should be enrolled. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David which is called Bethlehem, to be enrolled with Mary, his espoused wife, who was with child. And it came to pass that, when they were there, her days were accomplished that she should be delivered. And she brought forth her first-born Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn" (Luke, ii. 1-7).

LET US FILL IN THE DETAILS

How simply is the Birth of the Saviour of the world related! How differently would it have been described had it happened in our time! It is a good thing for us to fill in the details of this the world's greatest event. The first thing we notice is the obedience of Joseph and Mary to the decree of the civil power. Surely, Mary would have been exempt from so arduous a journey. O with what eager expectation did Mary and Joseph make the journey to Bethlehem! Doubtless, they pictured to themselves the joy of the people of the city when they heard the good news of the birth of the Saviour. Yet how different was the reality from their expectations! "He came unto His own, and His own received Him not." "There

was no room for them in the inn." The Evangelist could not have used fewer words to depict the awful experience of Mary and Joseph. "No room for them in the inn!" What hardships do not those words imply! They went seeking a lodging, and Mary's condition should have excited sympathy and compassion; yet, no one would give them shelter. There was room for others—no room for Mary with her unborn Child. No doubt, after many rebuffs St. Joseph heard of the cave, and there he took the Mother of God. In that cave was born the Son of God. Again, St. Luke states this wondrous event as though it was the most natural thing in the world for the Son of God to be born in a stable, wrapped in swaddling clothes and laid in a manger. O wondrous mystery! The Word was made Flesh, and He chose to come into this world as a Babe, born not with the ordinary comforts of the poorest of His creatures, but as an outcast, born in a stable and placed in a manger for warmth. Was ever poverty so pitiable! "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." He who possessed all things was in His birth denied all comforts. Bed, fire, warmth, light, all were wanting, so that His mother was forced to lay Him in the manger—the only resting-place for the Son of God—there to find but slight comfort for His tender little body.

WHY DID JESUS CHOOSE SUCH TRAGIC POVERTY?

Why did Jesus come in this humble and lowly state? Could He not have come in power and majesty as a great ruler, and compelled all to serve Him? The answer is found in the words of Osee: "I will draw them with the cords of Adam, with the bonds of love" (Osee, xi. 4). Jesus Christ came to win our love. His own love for us is so wonderful, so perfect, so intense that He humbled Himself taking on the helplessness of a Babe, that all may be drawn to Him. Who is there who can withstand the appeal made by the helplessness of a babe? Surely, our hearts instinctively go out to that tiny form, and we long to caress it, and we wonder at any being found who could fear or hurt that innocent child. Jesus knew this, and, as He wanted us to be attracted to Him by love, He came as a child. Are we not amazed at the intensity and force of that love which made God the Son thus humble Himself? Does

it not seem that the love of God for us is so great that it impelled Him thus to act in order to compel us to love Him?

And was not the tragic poverty to emphasize the teaching of His life concerning poverty and its blessedness? "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Who was there so poor as Jesus, who in His birth was laid in a manger, was without a place to rest His head during His public life, and in His death was stripped of everything? How God must love the poor, seeing that He was unsurpassed in His poverty!

Though born as an outcast, Angels are sent to announce His birth, not to the great ones of the land, but to shepherds keeping their night watches over their flocks. And the poverty and absence of comfort is emphasized in the angel's message. "Fear not, for behold I bring you good tidings of great joy, for this day is born to you a Saviour, Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the Infant wrapped in swaddling clothes and lying in a manger." Again we can only wonder at God's ways, so altogether different from what we should have expected. It was not to the king, the rulers, the priests that the glad tidings were announced, but to the lowly shepherds watching during the night over their flocks. They received the message with trusting confidence, and full of faith said to one another: "Let us go over to Bethlehem, and let us see this word which has come to pass, which the Lord has shown us. And they came with haste and found Mary and Joseph and the Infant lying in a manger. And seeing, they understood of the word that had been spoken to them concerning this Child. The shepherds returned glorifying and praising God for all the things that they had heard and seen." We are all familiar with the incident of the shepherds' visit from our earliest days, and sometimes we may feel inclined to envy the shepherds who were the privileged recipients of the glad tidings. How happy we would have been if we had been they! They were, after Mary and Joseph, the first worshippers of the Infant Jesus, the first to come and adore Him and receive His benediction. We can imagine with what reverence they entered the cave at Bethlehem, and then gazed with awe upon the Infant wrapped in swaddling clothes and lying in a manger. The intense eagerness with which each devout Jew looked forward to the coming of the promised Saviour, is reflected for us in the

Advent Liturgy. "Come, O Lord, and tarry not, come and save Thy people." "The Lord shall surely come, and all flesh shall see the salvation of the Lord." This is a sure index of the great joy and love that must have welled up in the hearts of the shepherds, when they gazed upon the Infant lying in the manger. No wonder they returned, "glorifying and praising God for all the things that they had heard and seen."

THE LESSON OF THE SHEPHERDS' VISIT

We may feel inclined to envy these first worshippers, yet really we are more privileged than they. If the meaning of the word Bethlehem is "House of Bread," have we not a Bethlehem in every Catholic Church? Is not Jesus the living bread which comes down from heaven? Is He not born again on our altars as often as Mass is said? If the shepherds were living in our town at the present day, can we doubt that they would be as eager to visit this "House of Bread," as they were on that first Christmas night? Why is it that so few of us are eager to go with haste to our Lord, who, in the Blessed Sacrament, lies more completely hidden than when in the stable at Bethlehem, and thus, by humbling himself even more, gives us a greater proof of his love?

In Catholic Ireland there is the beautiful custom of placing a lighted candle in the window on Christmas Eve. It is a testimony to the love and eagerness with which every devout family would welcome Mary with the Infant Jesus and Joseph, were they again requiring a shelter. No need would there be for Mary and Joseph to go searching for lodgings there, for the light is there in the window as a kindly beacon to guide their steps. O how honored would they be if they could shelter the divine Infant under their roof! Yet, when Jesus wishes to come right inside us in Holy Communion, yearning for that intimate union which alone will satisfy His love, how many there are who refuse Him an entrance to their souls! "He came unto His own, and His own received Him not."

We, who have received the priceless gift of faith, may certainly claim to be God's own people. Let us, therefore, make up by the warmth of our love for the coldness and neglect and indifference of those who received Him not. The coldness of the winter's night was not so keen and painful as the coldness and ingratitude of His

own people. Like the shepherds, we will be eager to visit Him; we will offer Him our love, our adoration and our gratitude for having so loved us as to become man and dwell among us. It should be our delight to come as often as we can to this Bethlehem, and, as often as we enter the House of God, let us remind ourselves that it is the same divine Infant, the Saviour of the world, whom the shepherds found "wrapped in swaddling clothes and lying in the manger."

Book Reviews

Logic Deductive and Inductive. By Thomas Crumley, C.S.C., Professor of Logic in the University of Notre Dame. Price: \$2.40. (The Macmillan Co., New York City.)

Auf dem Kampffelde der Logik. Logisch-Erkenntnistheoretische Untersuchungen. By Dr. Joseph Geyser, Professor of Philosophy at the University of Munich. Price: \$2.15. (B. Herder Book Co., St. Louis, Mo.)

It is not necessary to dwell upon the importance of Logic in the college curriculum; for, if the purpose of the course of studies, as regards mental development, is not merely to offer such subjects as will provide information but likewise those that will give the student the ability to think and speak correctly, then Logic can no more be slighted than Grammar or Natural Science. But, as to the best method of imparting knowledge in the dialectical science and art, there are differences of opinion among educators, some of these differences being concerned with the doctrine to be taught, others having reference only to the choice of topics or the mode of presentation. Of the former kind are the disagreements between logicians as to the value of deduction or induction, or as to the principles of other departments of philosophy that have an intimate bearing on Logic; of the latter kind are the discussions as to the best way of adapting the study of dialectics to the capacity and requirements of beginners.

Father Crumley's "Logic" was written as a manual for college students, and not only as to doctrine, but also as to the manner in which it keeps their needs in view, it is deserving of praise. In Part I, the author gives due consideration to the exposition and defense of the syllogistic method of reasoning, taking into account and answering the objections by which the School of Mill has sought to discredit it. Part II is devoted to a careful study of Induction, which is so important nowadays in the study of the positive sciences.

While teaching the laws that guide to truth, the author is also careful to acquaint the student, as occasion offers, with the nature of truth itself, and in particular with the highest tenets of morality and religion. Thus, in Part I, emphasis is placed upon certain concepts and principles that lie at the foundation of General and Special Metaphysics and Ethics; while, in Part II, "the question of the origin of universal truths is presented from the viewpoint of Thomistic realism."

In the exposition of his subject-matter, which by its very nature is dry and uninviting, Father Crumley shows himself able to hold interest and attention. Bearing in mind that he writes for beginners, he presents the essentials, while avoiding explanations that are either too prolix or too brief. Concrete illustrations and familiar examples are

employed throughout; each chapter is concluded with a set of well-chosen questions that center attention on the chief points that were covered; and now and then discussions are introduced, which serve to bring out the truth more clearly by setting it over against error.

We have noticed a few matters of detail in which we believe an improvement could be made in this book. Chapter I seems out of place under the head of Deductive Logic, since it really does not form a section of Part I, but serves as an Introduction to the entire work. This lack of symmetry causes no confusion, but with a logician one is inclined to be more exacting as to arrangement and division. Again, a page or two on the reasons for studying Logic and some space devoted to its history, if placed at the beginning, would serve to excite in the new student somewhat more of enthusiasm and interest. Father Crumley's manual is a useful text-book of Logic for colleges, and teachers as well as the general student will find it a valuable work for reference and study.

The second book named at the head of this review is not, like Father Crumley's, a text suited for class work. It is rather a collection of studies on various fundamental questions pertaining to Logic that are the subjects of much dispute today, especially in Germany. These questions include: the nature of the concept and of judgment, and their relations to real being; the relations of the universal and the particular; real and ideal being; truth, certitude, evidence. The character of the book, therefore, is controversial, and the field in which it moves is that of epistemology, rather than that of Formal Logic. In his opening chapter, the author gives a preliminary discussion on the nature of knowledge and the means by which it is acquired; here principles are laid down as to the nature of thought, apprehension, and judgment, and the distinction between the logical, psychological and critical aspects of knowledge is pointed out. The remaining chapters are devoted to the criticism of certain Kantian and Idealistic theories of the present day and to the setting up of the opposite philosophy which the author defends. Kant's doctrine on truth is first examined, and its insufficiency shown by a comparison with Aristotelianism. A similar study and criticism is then given to certain contemporary writers on the theory of knowledge, especially to Bruno Bauch (who is the most recent and, according to the author, the ablest representative of neo-Kantian Idealism), and to Nicholas Hartmann (who, in opposition to Kant's teaching of Logic's independence of Ontology, defends a metaphysics of knowledge that has points of resemblance to Platonic Idealism). The conclusion of these studies is that, since the Realistic philosophy has a solid foundation and corresponds to the nature of the mind, it and not Idealism must be accepted as the basis of Logic.

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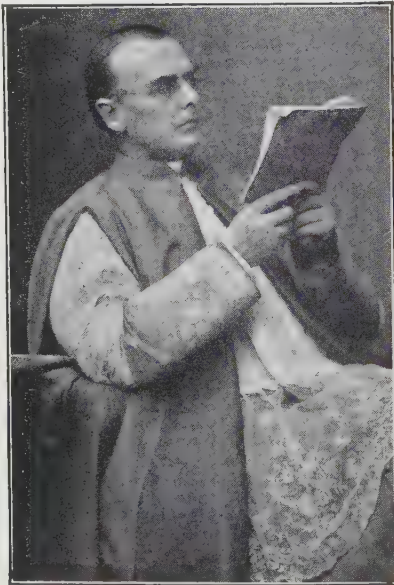
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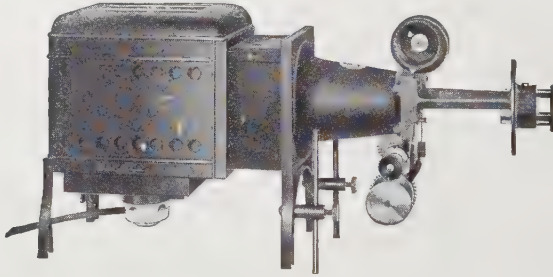
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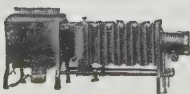


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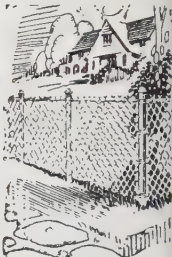
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